

WOODBROOKE CATALOGUES

VOL. II

PUBLISHED FOR THE TRUSTEES OF
THE WOODBROOKE SETTLEMENT, SELLY OAK, BIRMINGHAM

BY
W. HEFFER AND SONS, LIMITED
CAMBRIDGE

CATALOGUE
OF
THE MINGANA COLLECTION
OF
MANUSCRIPTS

NOW IN THE POSSESSION OF THE TRUSTEES OF THE
WOODBROOKE SETTLEMENT, SELLY OAK, BIRMINGHAM

VOL. II
CHRISTIAN ARABIC MANUSCRIPTS
AND
ADDITIONAL SYRIAC MANUSCRIPTS

BY
A. MINGANA

CAMBRIDGE
W. HEFFER AND SONS, LIMITED

1936

Printed in Great Britain

INTRODUCTORY NOTE

VOLUME I. of the catalogues of the manuscripts in my collection, which appeared in 1933, dealt with the Syriae and Garshūni MSS. The present volume, which is the second in the series, contains the description of the Christian Arabic MSS. and of additional Syriae MSS. The majority of the Christian Arabic MSS. were collected by me in Egypt, the Sinai Peninsula, Syria and Mesopotamia, in the course of three journeys which, through the generosity of Mr. Edward Cadbury, I was able to undertake in those countries in 1924, 1925 and 1929, while the additional Syriac MSS. were acquired since 1933.

My Arabic collection is fairly extensive, containing as it does both Christian and Islamic MSS. and a number of papyri and coins. I had first intended to include the Christian Arabic in the Islamic Arabic collection, and describe all the MSS. contained in it in one volume, although in separate parts, but on examination the Christian Arabic MSS. appeared to me to be sufficient in number and importance to form a special volume by themselves. The description of the Islamic Arabic MSS., the number of which exceeds 1600, will, therefore, be given separately in the next volume, while a fourth volume will be devoted to the Arabic papyri and coins. A further volume will deal with the Greek, Armenian, Ethiopic, Persian, Hebrew and Samaritan MSS.

Christian Arabic MSS. are unfortunately not very numerous in this country. In fact the MSS. described in this volume exceed in number even those contained in the British Museum. So far as eastern libraries are concerned, Christian Arabic MSS. are mostly preserved in the library of Mount Sinai,¹ the library of the Université Catholique de S. Joseph at Beirut,² the Coptic Patriarchal museum and library at Cairo,³ and the bibliothèque de manuscrits Paul Spath at Aleppo.⁴ In the European libraries, the best collection is that of the Vatican,⁵ followed by that of Paris.⁶ Other manuscripts, which are not very numerous, may be found in the Arabic catalogues of Berlin, by Ahlwardt; of the British Museum, by Rieu, Ellis and Edwards; of the Bodleian, by Nicoll and Uri; of Cambridge, by Browne; of the John Rylands Library, by Mingana; etc.

In 1905 Georg Graf wrote a monograph on Christian Arabic literature, wherein he mentioned the Christian Arab authors down to the end of the eleventh century.⁷ In 1909 Heinrich Goussen wrote a short treatise on the Christian Arabic literature of the Mozarabs.⁸

¹ *Studia Sinaitica*, No. III: *Catalogue of the Arabic MSS. in the Convent of S. Catharine on Mount Sinai*, compiled by Margaret D. Gibson, 1894; and *Studia Sinaitica*, No. XII: *Forty-One Facsimiles of dated Christian Arabic MSS.*, by Agnes S. Lewis and Margaret D. Gibson, 1907.

² *Al-Machriq* VII, 1904 et sqq. (by L. Cheikho): *Les manuscrits arabes de l'Université S. Joseph*, and the same author in *Mélanges de la Faculté Orientale de Beyrouth*, and *Mélanges de l'Université S. Joseph* (1913-1929).

³ G. Graf, *Catalogue de manuscrits arabes chrétiens conservés au Caire* (Studi e Testi, fasc. 63), Città del Vaticano, 1934, pp. x, 319.

⁴ *Bibliothèque de manuscrits Paul Spath*, Cairo, 1928-1934, Vols. I-III.

⁵ *Scriptorum veterum nova collectio e Vaticanis codicibus*, edita ab Angelo Maio, Romae, 1831, Tom. IV: *Codices Arabici*. Many Christian Arabic MSS. of the Vatican had been made known before by Assemani, in his *Bibliotheca Orientalis*, 1719.

⁶ *Catalogue des manuscrits arabes de la Bibliothèque Nationale*, par le Baron de Slane, Paris, 1883, 1887 (1st part).

⁷ *Die christlich-arabische Literatur bis zur Fränkischen Zeit*, Freiburg i. Breisgau, 1905 (Strassburger Theologische Studien, Band VII, Heft I).

⁸ *Die christlich-arabische Literatur der Mozaraber*, Leipzig, 1909 (Beiträge zur christlich-arabischen Literaturgeschichte, Heft IV).

These two monographs have been greatly expanded by Father L. Cheikho in a series of articles in *Al-Machriq*.¹ The best bibliographical work of earlier times is the catalogue of the Copt Arab writer Abu'l-Barakāt, published in 1902 by W. Riedel,² while many printed texts are registered in Sarkis's bibliographical work.³

Contrary to the method adopted in Volume I of the catalogues of my collection referred to above, the MSS. in the present volume have been classified under subject matter.

There is no need to emphasise here the importance of all the MSS. described in this catalogue. Mention, however, should be made of No. 91, a vellum MS. containing the oldest text in any language of the *Acta Thomae*. It was written about A.D. 830, the earliest date to which any Christian Arabic MS. containing other matter than the Bible may be ascribed with safety. This is closely followed by No. 43, another vellum MS. containing works by Saint Ephrem, and written in an early Christian Kūfi hand of about 880. As I stated on page 122, these two MSS. appear to contain the earliest translations from Greek into Arabic (in the domain of Patristic and Apocryphal literature) that have come down to us in manuscript form.

Attention may also be drawn to another vellum MS., No. 76, which contains sayings of the Fathers of the Desert, with anecdotes about them.

Another precious MS. is that numbered 41, which, in addition to quotations from Apostolic and other early Fathers, exhibits the official correspondence that passed in the early Middle Ages between the Patriarchs holding the Sees of Alexandria and Antioch.

No. 93, which contains an extensive collection of apocryphal *Acta Apostolorum*, is remarkable for the fact that in it St. Paul is called "Ermelus."

Some MSS. exhibit the oldest texts in existence of their respective works; as such may be mentioned No. 44, which contains the oldest MS. of the works of Paul Rāhib, bishop of Sidon.

One does not usually look for artistic drawings in Christian Arabic MSS., but good geometrical patterns may be seen in many of the MSS. of this collection. They are generally used to divide the different sections of a work. Fairly handsome representations of the Cross, and of birds holding a flower or a fruit in their beak, may also be seen in No. 22, dated A.D. 1308; and rather crude miniatures of some saints are found in No. 45.

The numbers in square brackets found in the catalogue indicate the series according to which the MSS. are arranged on the shelves of the library, while the letter "b" following the number of any MS. indicates that there is a MS. bearing the same number in my collection of Arabic MSS. in the John Rylands Library, Manchester.

My sincerest thanks are due to Mr. Edward Cadbury for his encouragement, and for his kindness in defraying the cost of the present catalogue. A word of thanks is also due to the Aberdeen University Press for the skilful work which they have displayed in this, as in the preceding volume of the catalogues.

A. MINGANA.

SEELY OAK COLLEGES LIBRARY,
BIRMINGHAM, 30th April, 1936.

¹ These articles were put by the author into book form in 1924, with many additions and corrections, under the title *Catalogue des manuscrits des auteurs arabes chrétiens* (Beirut).

² *Der Katalog der christlichen Schriften in arabischer Sprache von Abu'l-Barakāt*, Herausgegeben und übersetzt von Wilhelm Riedel. (Nachr. v. d. Kgl. Gesellsch. d. Wis. zu Göttingen, 1902, 635-706.)

³ *Dictionnaire encyclopédique de bibliographie arabe*, par J. E. Sarkis, Cairo, 1928.

CONTENTS

	PAGES
INTRODUCTORY NOTE	V
DESCRIPTION OF CHRISTIAN ARABIC MSS.	1-164
I. BIBLE	1-10
II. PSALTERS	11-13
III. COMMENTARIES	13-22
IV. APOCRYPHA	23-26
V. PRAYER-BOOKS AND SERVICE BOOKS	26-41
VI. THEOLOGY AND THEOLOGICAL HISTORY	42-100
VII. MYSTICISM	101-118
VIII. PHILOSOPHY	118-119
IX. SCIENCE	119-120
X. HISTORY	121-149
XI. MISCELLANEA	149-164
APPENDIX: CATALOGUE OF SYRIAC MSS. CONTINUED FROM VOL. I	167-190
GENERAL INDEX	193-207
LIST OF THE DATED AND UNDATED MSS. WRITTEN BEFORE A.D. 1798	208
ERRATA IN VOL. I. OF THE CATALOGUE	208

II

PSALTERS

7.

182 × 126 mm. 94 leaves. Twelve lines to the page.

The Psalter and the different hymns and canticles according to the usage of the East Syrian Church.

كتاب المزامير والصلوات الكنائسية

Incomplete at the beginning and at the end.

The volume begins with the second half of the 12th Psalm. Many leaves have also disappeared here and there in the MS. The Psalms end on fol. 77b with the following colophon :

فجزت بهون الله تعالى ومنه مزامير داود النبي والملك وهي بالعدد مائة وخمسين مزمورا نبوات وغيرها وتسايح موسى في سبب خلاص بني اسرائيل.

The following leaves contain hymns and canticles translated from the East Syrian breviary :

(1) Fol. 78a : The First Song of Moses (Exod. xv. 1-21). Incomplete at the beginning.

(2) Fol. 78b : The Song of Isaiah (Is. xxvi, 9-19). Incomplete at the end.

(3) Ff. 79a-80a : A hymn by Narsai, which followed another hymn by St. Ephrem, which is missing. Headed : الفصل في المعنى

(4) Ff. 80a-81a : The Song of the Three Children (Dan. iii.).

(5) Fol. 81 : The *Gloria* (Luke ii. 14). Headed : تقال بعدهم في الاحاد والاعياد في كل السنة

Then follow five hymns from the East Syrian breviary, without mention of their authors' names. On fol. 84a begins a hymn attributed to St. Ephrem, as follows : لبكرة يوم الخميس وتعرف : On fol. 85b, the hymn of Friday is attributed to John, probably John of Baith-Rabban : لبكرة يوم الجمعة وتعرف لمر يوحنا : On fol. 87a the hymn to be recited every day is attributed to St. Ephrem. On fol. 88 the hymn to be recited for the weeks of Advent, Nativity, and for the Commemoration of the Virgin is ascribed to Bābai the Great : تقال في احاد السبار وفي : On fol. 89 the hymn to be recited from Nativity till Lent is attributed to Bābai bar Nṣibnāyē : تعرف لمار باوي ابن النصيبيني : On fol. 90b the hymn to be recited for the four Sundays of the Consecration of the Church is ascribed to George, Bishop of Nisibin : تعرف لمار كيوركيس اسقف نصيبين : On fol. 92 is found the Nicene Creed, followed by three other hymns, the last of which is ascribed to St. Ephrem, in the following terms : تقال في العداين والسباعين وهي لمار فريم.

No date. Written in a clear and slightly bold Mesopotamian Naskhi of about A.D. 1400. Headings in red. Profusely rubricated. Many vowels. Fairly broad margins. Numbers of quires in Syriac figures.

¹ The name of St. Ephrem is always written in this way.

² These two words are transliterated from the Syriac **ܕܡܬܐ** and **ܡܥܬܐ** (names of two prayers in the East Syrian breviary).

The work is naturally translated from the East Syrian Psalter. The headings of the Psalms and the *Canons* that follow the first verse of every Psalm are also translated from those found in the East Syrian Psalter.

[Mingana Chr. Arab. 5.]

8.

158 × 102 mm. 135 leaves. Thirteen lines to the page.

A

Ff. 1b-123b: The Psalter according to the Greek Church.

بسم الله الحى الناطق وبه نستعين نبتدي بمون الله تعالى ونكتب زبور داوود النبي عليه السلام وهو مائة وخسين مزموراً

The volume is divided into seven *sahars*, beginning with Sunday and ending with Saturday. The word Friday is erroneously written for Saturday, and the word Saturday for Friday, on ff. 95a and 107a respectively. The *sahars* begin with the ninth Psalm on fol. 6a.

The Psalms are generally introduced by the word *doxa* (دكها), and at the end of the *sahars* are found the prayers called *cathismata* (قاترما), followed sometimes by a prayer to the Virgin.

The Arabic Version is under the influence of the Septuagint and not of the Syriac Peshitta. On fol. 123b is the uncanonical 151st Psalm, attributed to David. The author states that the Church has not accepted it because of the pride shown in it by David (وهو خارج عن العدد ولم قبله الكنيسة لاجل افتخاره).

B

The ten canticles that are generally placed after the Psalms.

العشرة تسايح

- (1) Ff. 124a-125a: First Song of Moses (Exod. xv. 1-18).
- (2) Ff. 125a-127b: Second Song of Moses (Deut. xxxii. 1-43).
- (3) Ff. 127b-128a: Song of Hannah (1 Sam. ii. 1-10). The Song is incomplete at the end.
- (4) Ff. 128b-129b: Song of Habakkuk (Hab. iii.). The beginning of this Song is missing, together with the *Nunc dimittis* (Luke ii. 29-32), owing to the fact that fol. 128 is wanting from the original MS. and was supplied by a later hand, but left blank.
- (5) Ff. 129b-130b: Song of Isaiah (Is. xxvi. 9-19).
- (6) Fol. 130b: Song of Jonah (Jon. ii. 1-9).
- (7) Ff. 131a-132b: Song of the Three Children (Dan. iii.).
- (8) Ff. 133b-134a: The *Magnificat* (Luke i. 46-55). Called in the MS. the ninth.
- (9) Ff. 134a-134b: Song of Zacharias (Luke i. 68-79). Called in the MS. the tenth.

Dated (fol. 134b) Tuesday, 17th March, 1103 of the Hijrah (A.D. 1691), and written by the Deacon Ignatius, a monk in the monastery of Mount Sinai.

وكان النجاز من نساخة هذا الكتاب المبارك المكنى زبور داود . . . كتبه العبد الخاطي الذليل اسماً بلا فعلاً (sic) اغناطيوس باسم شماس راهب دير طور سينا المقدس وكانت نساخته نهار الثلاثاء السابع عشر من شهر اذار المبارك من شهور سنة ١١٠٣ للهجرة العربية.

Clear Egyptian Naskhi. Headings in red and sometimes in thick black characters. Profusely rubricated. Fairly broad margins. One leaf is missing between ff. 29-30.

On the fly-leaves at the beginning and at the end are Arabic and Garshūni inscriptions by an owner, Peter, son of Deacon Shāba.

[Mingana Chr. Arab. 2.]

9.

157 × 100 mm. 189 leaves. Thirteen lines to the page.

A

Ff. 1b-175b: The Psalter according to the Greek Church.

كتاب المزامير

The book is divided according to the days of the week, and many Psalms are followed by the words *doxa* (دكها) and *cathisma* (كاتسما). Unlike the preceding MS. No. 8 [2], the present MS. does not contain the uncanonical 151st Psalm.

B

Ff. 176a-189a: The ten Canticles that are generally placed after the Psalms.

العشر تسايح. التسبحة الاولى لموسى النبي.

The order of these Canticles is similar to that found in MS. No. 8 [2]. A leaf missing between ff. 183-184.

No date. A clear Syrian Naskhi of about A.D. 1790. Headings in red. Well rubricated.

[Mingana Chr. Arab. 56.]

III

COMMENTARIES

10.

314 × 224 mm. 170 leaves. Twenty lines to the page.

A

Ff. 1-19b: The letter of Athanasius of Alexandria to Marcellus,¹ on the Psalms.

The letter is longer than that ascribed to Athanasius by the Benedictine editors of his works and reproduced in Migne's *Patrologia*. On the very second page of the text, the letter assumes in our MS. the tone of a separate treatise on the Psalms. It is headed by the copyist as follows: شرح المزامير الداوودية من قول القديس اثناسيوس بطريرك الاسكندرية . . .

¹ In *Pat. Gr.*, vol. xxvii., pp. 11-46, this correspondent of Athanasius is called Marcellinus.

Begins : عجبت من قريحتك المستقيمة في المسيح ايها الحبيب مركس اذا حملت هذه التجربة جيد لاني سالت من الذي اتاني برسالتك عن ما في همتك.

Ends : ويقول ايضا النعمة والحق جاء الى بعضهم بعض بين الثبات والمحبة للبشر. هولاي الذي جمعناهم لنقطع ان نميز بقلوبنا التفسير في كل كلمة وان كنا خلىنا شيء هنا فذبحنا نحييه في التفسير في كل موضع قدام.

In the inscription, as in the heading, the scribe calls the letter a "Commentary on the Psalms."

نجز شرح المزمور المقدس على تمامه وكماله من قول الاب بطريرك انا اثناسيوس بطريرك مدينة الاسكندرية.

B

Ff. 20a-170a: A detailed Commentary on the Psalms, by the above Athanasius of Alexandria.

كتاب تفسير مزامير المغبوط داوود النبي فسرهما القديس اثناسيوس الرسولي بطريرك المدينة العظمى الاسكندرية.

The Commentary is more in harmony with that printed in *Pat. Gr.*, vol. xxvii., pp. 55-590, than with the *Exposition of the Titles of the Psalms* ascribed to him in the same volume, pp. 649-1344.

It may be assumed that the book ascribed to Athanasius by St. Jerome,¹ under the title of *Liber de Psalmorum Titulis*, may refer to the explanation and the motive of every Psalm found in the present MS.

The first Psalm begins : المزمور الاول. طوبى للرجل الذي لم يتبع راي المناقين ولم يقف في محجة الحاطين وعلى مجلس المستهزين لم يجلس. التفسير ذكر داود بدؤ النبوه من اجل المسيح الذي ولد منه بالجسد من اجل هذا سبق اعطى الطوبى للذين امنوا به.

The last Psalm begins : المزمور الخمسون والمايه. الليلوايه. هذا المزمور الاخير يدعى الملائكة والناس جميعهم الذي في المسكوتة ليسبحوا الله. المزمور سبخوا الله في قدسيه سبخوا في فلك قوته سبخوا على جبروته سبخوا ككثره عظمته. التفسير ايمنى الساكن في قدسيه هذا قاله من اجل الرتب الروحانيين الذي في السموات ومن بعد هذا ايضا دعا الذي في الفلك الذي هم الشمس والقمر وجميع بقية النجوم ودعا ايضا القوات الاخر الذي له ليسبحوه بتسبيح لا يفنى كقوله سبخوا ككثره عظمته.

This Psalm is followed in the MS. by the uncanonical 151st Psalm, but without any commentary by Athanasius. The addition of this Psalm is probably due to a late copyist.

Dated Wednesday, 27th of the month of Tūt, in the year 1513 of the Copts (A.D. 1797), the 4th day after the election of the Coptic Patriarch Mark, who was the 108th in the series of the Patriarchs of Alexandria.

Written for the deacon Raphael abu Salāmah aṭ-Ṭūkhi, by Ibrāhīm abū-Ṭabl b. Sim'ān al-Khawwānki, a monk in the monastery of St. Mercurius² abu Saifain.

¹ *De Viris Ill.*, c. 87.

² Mercurius is also spelt by some writers as *Cyrius* or *Curius*, the first syllable being considered as the Syriac *Mar* for "Saint." For the monastery of St. Mercurius see Abu Šāliḥ, *Churches and Monasteries of Egypt* (edit. Evetts, 1895), p. 368.

تم وكمل كتاب تفسير المزامير المائة واحد وخمسين مزموذ من قول اينا الاب انا اثناسيوس الرسولي بطريك مدينة الاسكندرية وكان الفراغ منه في يوم الاربعاء المبارك سابع عشرين شهر توت المبارك اليوم الرابع من قسة اينا البطريك انا مرقس الثامن والمائة من بطاركة الاسكندرية في سنة الف وخمماية وثلاثة عشر¹ قبطية شمسية للشهدا الاطهار . . . وكان المهتم بهذا الكتاب المقدس والمصرف عليه من ماله . . . المعلم رافايل ابو سلامة الطوخي وذلك اهتم به لاجل قراته فيه في منزله . . . والناقل الحقير المهن الكسلان الحاطي التراب الرماد احقر خليفة الله ابراهيم ابو طبل ابن سمعان الحوانكي احد خدام الشهيد العظيم محب ابايه مرقوريوس ابو السيفين بمصر بجارت البترك.

Abu'l-Barakāt (edit. Riedel) mentions in his list of Christian Arabic writings a Commentary by Athanasius on the Psalms, and Cheikho² asserts that there is no MS. of it in existence, while Antonelli refers to Montfaucon, who states that the MS. No. 300 of the Ambrosian Library contains an "Arabic version of the Commentary of Athanasius on the Psalms."³

Clear, handsome and bold Egyptian Naskhi. Headings in red. Profusely rubricated. Broad margins. Folios numbered in Coptic numerals.

[Mingana Chr. Arab. 59.]

11.

377 × 259 mm. 252 leaves. Twenty-five lines to the page.

The Commentary of John Chrysostom on the Gospel of St. Matthew.

. . . تفسير بشارة انجيل القديس متى المصطفى الانجيلي احد الاثني عشر . . . شرح الاب الفاضل القديس العظيم اينا انا يوحنا لسان الذهب بطريك مدينة القسطنطينية.

The work is divided into 40 *makālahs* (discourses) and 40 *'izahs* (homilies or sermons). These 40 discourses and 40 homilies run concurrently, one after another, first the discourses then the homilies. The discourses deal with a commentary on Matthew, while the homilies embrace a variety of spiritual subjects.

The homilies are headed as follows:—

- (1) Fol. 6a: It is necessary to listen to the commentary upon Holy Writ with care.
- (2) Fol. 10a: We must meditate upon the lessons of the sacred Books with great diligence.
- (3) Fol. 14b: On humility of intention.
- (4) Fol. 23b: We must live a holy life.
- (5) Fol. 31a: Nothing will profit us except what we derive from virtue.
- (6) Fol. 37b: Sorrow pleases God and engenders great joy and spiritual gain.
- (7) Fol. 44a: Those who receive the Communion unworthily do it to their detriment.
- (8) Fol. 49b: On monasticism.
- (9) Fol. 55a: Admonition on the coming of the end.
- (10) Fol. 61a: On the existence of penitence, and on endurance in prayer.
- (11) Fol. 67a: On the judgment after death.

¹ Written also in Coptic numerals.

² *Catalogue des Manuscrits des Auteurs Arabes Chrétiens*, p. 25.

³ *Pat. Gr.*, xxvii., 602. Three MSS. of this commentary are registered in Graf, *Catalogue de Manuscrits*, pp. 155 and 218.

- (12) Fol. 72a : The Christian is punished more severely than others if he does not lead a holy life.
- (13) Fol. 77a : We must test those who speak to us ; and on resurrection, Heaven and Hell.
- (14) Fol. 82b : We must continually remember our sins, and pray God to forgive them.
- (15) Fol. 92a : On virtue.
- (16) Fol. 106b : The works which we consider difficult become easy when we think that we perform them for the sake of God.
- (17) Fol. 113a : We must not swear.
- (18) Fol. 120b : On humility.
- (19) Fol. 129a : We must not curse our enemies ; and on the way we have to stand in Church.
- (20) Fol. 136a : Condemnation of the lovers of money.
- (21) Fol. 140b : We must spend our substance on good works, and on the needy.
- (22) Fol. 145a : We must not desist from prayer because we are sinners.
- (23) Fol. 154a : The remoteness from the Kingdom of Christ is more grievous than the torments of Hell.
- (24) Fol. 160a : On the greatness of virtue and the lowness of vice.
- (25) Fol. 164a : On our gratitude to God for His benefits.
- (26) Fol. 171a : We must not be over-confident that we shall not fall.
- (27) Fol. 177a : We must not spend our time uselessly ; and we must pray for sinners.
- (28) Fol. 182b : A description of the state of sinners ; and a reproof of the lovers of money.
- (29) Fol. 187a : We must not be angry with sinners, but we must rather warn them with gentleness.
- (30) Fol. 192a : A teacher must not require virtue from pupils once only, but often and gradually.
- (31) Fol. 197a : Reproof of those who weep too much over the dead.
- (32) Fol. 205b : The head of a Church takes the place of the Apostles ; and on the fact that a good life is better than thaumaturgy.
- (33) Fol. 213a : We must endure all trials like Job.
- (34) Fol. 219a : It is necessary to subdue our bodies.
- (35) Fol. 224a : On alms and charity to the poor.
- (36) Fol. 231a : On the just judgment of God.
- (37) Fol. 236b : We must not go to evil shows, because the wickedness that springs from them is great.
- (38) Fol. 242a : The yoke of virtue is easy.
- (39) Fol. 246a : The worship of our Lord is an assurance to us that we are remote from vice.
- (40) Fol. 249a : On the evils that spring from envy.

Dated 19th of the Coptic month of Bābah, in the year 1592 of the Martyrs, which corresponds with the 29th of the month of Ramaḍān of the year 1292 A.H. (A.D. 1875).

تم وكمل الجزء الاول من نسخ تفسير بشارة معلمنا متى البشير من قول معلمنا يوحنا ذهبي الفم . . . وكان نجاهه
في اليوم التاسع عشر مضت من شهر بابه المبارك سنة ١٥٩٢ لشهداء الابرار الموافق سنة ١٢٩٢ للهجرة العربية
٢٩ شهر رمضان.

The copyist rightly calls this volume part i, as the last verse commented upon is Matt. xii. 20 (fol. 247a).

Clear Egyptian Naskhi. Headings of discourses in thick green characters, and of homilies in thick yellow characters outlined with red. Sub-headings in red. Well rubricated. Broad margins. Folios numbered in both Coptic and Arabic numerals.

[Mingana Chr. Arab. 62.]

12.

412 × 292 mm. 270 leaves. Twenty-five lines to the page.

The Commentary on the Gospel of St. John, by John Chrysostom.

كتاب تفسير انجيل القديس يوحنا البشير التاولوغوس من فم القديس يوحنا ذهبي الفم.

Like the preceding MS., the work is divided into *makālahs* (discourses) and *'izahs* (homilies). There are 88 discourses and 88 homilies. As in the Gospel of St. Matthew, the discourses deal with the commentary and the homilies with a variety of spiritual subjects.

On fol. 1a is a long inscription to the effect that the present text, which had been translated from early times, was carefully compared with the Greek original, by the Greek priest Joseph Mahnā Ḥaddād, by Iwāni (John) Pāpa Rōpolus, the secretary of the Greek Patriarch of Antioch, and by the Coptic priest Gabriel. They were, however, impeded from carrying out their work completely by the massacres of the Christians that took place in Damascus in 1860. It is further stated that the MS. is in the handwriting of the above priest Joseph Ḥaddād, who was eventually martyred in these massacres.

اعلان. اعلم ايها المطالع اللبيب ان المطوب الذكر الحوري يوسف مهنا الحداد والحواجه ايواني بابا روبولوس والاب غفريل القبطي قد كانوا قاصدين مراجعة هذا الكتاب الشريف على اصله اليوناني لاجل ضبط الفاظه ومعانيه . . . ورفض ما دخل عليه من الزيادة والنقصان من اقلام النساخ غير ملتفتين وقتئذ الى تعريبه على قواعد اللغة العربية فلما تمت مراجعته قد نسخ الحوري المرحوم بخط يده وابقاه في مكتبته موملاً بانه في المستقبل يصلح تعريبه . . . ولما حصلت الحادثة الدمشقية المندفة انوجد هذا الكتاب . . . قد راجعه وضبطه على اصله اليوناني السعيد الذكر والشهيد في الكهنة الحوري يوسف مهنا الحداد الدمشقي الشهير ايكونوسوس الكرسي الانطاكي ومعلم المدرسة الكنايتيه الكبرى بدمشق بمساعدة كبير ايواني بابا روبولوس كاتب غبطة البطريرك الانطاكي الخ.

An index to the work is found on ff. 1a-6b.

Clear, handsome and slightly bold Syrian Naskhi. Headings in red. Profusely rubricated. Fairly broad margins. Three leaves are missing between ff. 132-133.

[Mingana Chr. Arab. 63.]

13.

294 × 209 mm. 183 leaves. Twenty-three lines to the page.

The commentary on the Epistle of St. Paul to the Hebrews, by John Chrysostom.

كتاب تفسير رسالة القديس بولص الرسول الى العبرانيين لايونا الجليل في القديسين يوحنا فم الذهب.

On the title-page (fol. 2a) the name of the author who translated the commentary from Greek into Arabic is given as 'Abdallah b. Faḍl a. Faṭḥ b. 'Abdallah Maṭrān (i.e. bishop) from Antioch, who died in A.D. 1052.

تفسير ايونا المعظم في القديسين ريس اساقفة القسطنطينية يوحنا الذهبي الفم . . . نقله من اللغة اليونانية الى لغة العربية الشيخ الاجل والشماس السعيد ابي الفتح عبد الله ابن الفضل ابن عبد الله المطران.

On ff. 1b-2a is the translator's preface, which begins : هذا كتاب يشتمل على ما يقرى في السنة الجليلة والكريمة النبيلة من رسايل الطوبان والمر المذهب اليقضان.

The commentary on the verses of the Epistle to the Hebrews are put under the heading *Maḳālah* (discourse), followed by a spiritual homily of John Chrysostom under the heading 'Iṣah (homily or sermon), as in MSS. Nos. 11 [62], 12 [63]. There are 34 discourses and 34 homilies.

The first *maḳālah* begins (fol. 5b) : المقالة الاولى في قوله النص ان الله تعالى فافوض قديما ابائنا على السن الانبيا . . . حقا انه حيث تتكاثر الجريمة فهناك تتوافر النعمة.

The first 'iṣah begins (fol. 8a) : العظة الاولى في الدينونة وفي مضار الرذيلة ومنافع الفضيلة . . . فاذا قد طهرنا السيد تعالى ايها الحلان.

The translator has added many explanatory notes to the text of St. John Chrysostom.

Dated (fol. 183a) the last day of November, A.D. 1735, and written by Shadyāk Shukrallah, son of the deacon Michael Zandah.

وكانت تكملة هذا الكتاب المبارك على يد احقر الناس جميعها الشدياق شكر الله ابن المرحوم شماس ميخايل زنده . . . وذلك في اخر يوم من شهر تشرين الثاني من شهور سنة الف وسبعماية وخمس وثلاثون مسيحية وقد كتبه بيده لنفسه.

Written in two clear and contemporary Syrian Naskhi hands. The first hand extends from fol. 1 to fol. 76b and the second hand from fol. 77a to the end. The second hand is more spaced but less handsome than the first.

Headings in thick black characters, and sub-headings in red. Profusely rubricated. Fairly broad margins.

On fol. 183b is a note of sale and purchase in A.D. 1860, from which the purchaser's name has been obliterated. Under it is another note of sale and purchase rendered half illegible, from which we gather that on the 3rd July, 1830, the MS. was acquired by the priest Rabbāt.

[Mingana Chr. Arab. 92.]

14.

375 × 270 mm. 283 leaves. Twenty lines to the page.

A commentary on the Psalms, by Daniel of Ṣalah.

In an inscription on fol. 190a we are informed that the work was translated in 1730 from Syriac into Arabic by the monk 'Abd an-Nūr Āmidi (i.e. of the town of Amed).

تم الكتاب الثاني تفسير المزامير للمعلم الشيخ دانيال الصلحي ترجمه من اللغة السريانية الى العربية عبد النور الامدي الفقير الراهب بالاسم لا بالفعل في سنة ١٧٣٠ مسيحية.

The wording seems to be more in harmony with the Syriac text preserved in the British Museum MSS. Nos. 708-710,¹ than with that found in Mingana Syriac 147, ff. 91a-161a,² where a Commentary on the Psalms is attributed to Daniel of Tellé, and not of Ṣalaḥ.

The order of the MS. is as follows :

A

Ff. 1a-2a : The letter which Daniel of Ṣalaḥ wrote to John, the Abbot of the monastery of Marabūs (*sic*),³ concerning his Commentary on the Psalms.

... جواب الرسالة السابقة من الشيخ دانيال الى الشيخ يوحنا عن تفسير المزامير. الى حضرة العظيم الموعود غبطات ابونا جزيل السعادة... القديس يوحنا الشيخ سيدي رئيس دير القديس مارابوس الحقيير دانيال محبكم بالرب مهديكم السلام.

The subscription is : كملت رسالة الشيخ الفاضل دانيال العظيم المعلم رد الجواب على القديس يوحنا عن تفسير المزامير.

B

Ff. 2a-281b : The Commentary on the Psalms.

As in the British Museum MSS., and in Mingana Syriac 147, this commentary is divided into three parts, corresponding with the division of the 150 Psalms into three parts of 50. The first part, which begins on fol. 2a, and the third part, which begins on fol. 190b, have no special introduction, but the second part, which begins on fol. 91a, has a preface in the form of a letter addressed to the above John, Abbot of the monastery of Mar Eusebius. This letter begins :

مقدمة الكتاب الثاني للمفسر ابنا دانيال الصلحي. الى هنا نزا بالي ان امد القول عن تفسير مزامير الكتاب الاول.

The last verse of the last Psalm is not translated, because it was not found in the Syriac text which the translator had before him (fol. 281b) : هكذا وجدنا هذه الاية الاخيرة من المزمور الاخير : غير كامله تفسيرها في النسخة السريانية التي منها ترجمت هذا الكتاب الشريف.

C

Fol. 282 : The epilogue of the author in connection with his Commentary on the Psalms.

Begins : رسالة المفسر الاخيرة. قد طرح نفسي في تعب وعناء عظيم وكملت وصية حضرتك حسب الممكن

Dated (fol. 282b) Monday, 26th of the Coptic month Bashnes, of the year 1600 of the Martyrs (A.D. 1884), and written in the monastery of the Abbot Paula (Paul), the first hermit, by the monk Michael, for Rizk, the father of the teacher George (cf. No. 54 [64]).

وكان الفراغ من هذا المصحف المقدس الذي هو نص وتفسير المزامير الكبار في يوم الاثنين المبارك السادس والعشرون من شهر بشنس من الشهور القبطية سنة ١٦٠٠ للشهداء الاطهار... وكان كتابته بدير البار ابنا بولا اول

¹ *Catalogue of Syriac MSS. in the British Museum* (Wright), vol. ii., pp. 605-606.

² *Catalogue of the Mingana Collection of MSS.*, vol. i., pp. 339-340.

³ This Marabūs seems to be a corruption of Mar Euseb (Eusebius), which may be accounted for by the use of the imperfect Arabic characters. The monastery of Mar Euseb was in the district of Apamea.

السواح على يد احقر الناس . . . ميخائيل بالاسم راهب لا بالعمل احد رهبان دير البار انا بولا . . . وذلك عمل يرسم الجناح الافخم . . . الخواجه رزق ابو المعلم جرجس وذلك اصرف عليه من ماله الخ.

Clear Egyptian Naskhi. Headings in thick black characters, and sub-headings in red. Profusely rubricated. Broad margins. Half of fol. 10b and all fol. 11a are blank, owing to a lacuna in the original MS. Folios numbered in Coptic numerals.

[Mingana Chr. Arab. 65.]

15.

325 × 231 mm. 396 leaves. Generally from twenty-four to twenty-seven lines to the page.

A commentary on the Gospels, by the priest 'Abdallah abu 'l-Faraj ibn at-Ṭayib, of Baghdad, who died in A.D. 1043.

. . . تفسير الاربعة بشاير انهار ماء الحياة متى ومرقس ولوقا ويوحنا شرح القس الفاضل ابي الفرج بن الطيب

المشرقي.

The order of the book is as follows :

A

Ff. 3b-15b : Introduction to the work.

Begins : لما تأملت امر زماننا هذا وتصفحت احواله وجدت اكثر اهله قد طرحوا الفكر في العلوم الالهية

The subscription is : كملت مقدمة البشاير الاربعة

B

Ff. 16a-19b : The Ammonian Sections and the Eusebian Canons, to the number of ten.

القوانين التي رتبها الابوان الفاضلان امونيوس واوسابيوس على معنى الاختصار والايجاز . . . وجعلها بمقتضى اساق وفاقها لها عشرة قوانين تحققت جداولها وهي ستمائة وخمسة وخمسين جدولاً.

C

Ff. 21a-394a : The text of the four Gospels and the commentary on it. Each Gospel is preceded by tables giving the number of the chapters and their contents.

Ff. 22a-204a : Matthew. Begins : . . . بشارة الرسول القديس متى المنتخب المصطفى . . . قال متى الرسول كتاب ولادة يسوع المسيح قال المفسر بحث المفسرون.

The subscription is : كملت بشارة متى الرسول المصطفى المتكلم بها بلغة العبرانيين

The number of chapters in Matthew is given as 68, the last of which begins on fol 196b.

Ff. 204b-232b : Mark. Begins : بشارة القديس مرقس المجتبى . . . شرح الشيخ الفاضل ابي الفرج ابن الطيب عبد الله . . . الاصحاح الاول سورياني.

The subscription is : نجزت بشارة مرقس الرسول المجتبى احد الاسباع السبعين وهي ثلاثة عشر صحاحاً حروفها الف وثمانماية احد وثمانين حرفاً تكلم بها في بلاد رومية باللغة الرومية وشرح تفسيرها.

The number of chapters is 13, and the author numbers them according to the Syriac version. The last of them is on fol. 231a.

Ff. 233a-317b : Luke. Begins : . . . بشارة لوقا المرتضى . . .

The subscription is : كملت بشارة لوقا الرسول احد الاسباع السبعين . . . وهي ثلثة وعشرون اصحاحاً سرياني حروفها ثلثة الاف ومايتين ثمانية وثلثون حرفاً وتكلم بها باللغة اليونانية في المدينة الاسكندرية وفصولها على الرومي اربعة وثمانون فصلاً.

The number of chapters in Luke is given as 22, the last of which begins on fol. 315b.

Ff. 318a-394b : John. Begins : بشارة يوحنا الرسول المكمل للبشرى المقبولة الطاهرة حبيب ربنا يسوع المسيح

The subscription is : كملت بشارة يوحنا الرسول المكمل للبشرى المتكلم باليونانية بمدينة افسس وهي عشرون اصحاحاً حروفها الفان وخمسمائة واثنان وثلثون حرفاً.

The number of chapters is 20, the last of which begins on fol. 391a.

The general subscription to the work is : . . . وبها تكامل الاناجيل الطاهرة اربع بشارير الرسل الاخيار متى المصطفى ومرقس المجتبى ولوقا المرتضى ويوحنا المكمل للبشرى وجملته ثمان وسبعون اصحاحاً حروفها عشرة الاف وستماية واحدى عشر حرفاً وشرح تفسيرها جمع الشيخ القس الفاضل ابي الفرج عبد الله ابن الطيب ابن علي ابن عيسى الشماس العبادي ادام الله عزه ونقله من السريانية الى لغة العربية الخ.

Dated (fol. 394b) Wednesday, 5th of the Coptic month of Tūbah, of the year 1512¹ of the Martyrs (A.D. 1796), and written by the priest Malaṭi (i.e. from Melitene) :

وكان الفراغ من نسخها يوم الاربعاء المبارك خامس يوم شهر طوبة سنة الف وخمسمائة واثنان عشر للشهداء الاطهار . . . وناسخها الحقير القس ملطي خادم الست السيدة.

On fol. 3a, in a long statement within coloured rulings, we are informed that the person for whom the MS. was transcribed was the deacon Gabriel Marjān Ṭuwaisah, of Asyūt.

. وكان المهمم بهذه البشارير الطاهرة الاخ الحبيب الماهر اللبيب الشماس الاسطفانسي . . . المعلم غبريال مرجان طويسة القاطن بمحروسة اسيوط وهي له بلدا.

Clear but not handsome Egyptian Naskhi. Main headings in thick yellow characters, and all sub-headings in red. Ornamental patterns at the beginning of some Gospels, and multi-coloured rulings in the form of columns for the Eusebian Canons. Folios numbered in Coptic numerals. Marginal references also in Coptic numerals. Broad margins.

[Mingana Chr. Arab. 47.]

16.

268 × 178 mm. 260 leaves. From twenty-two to thirty-two lines to the page.

The Commentary on the Gospel according to St. Matthew, by Cornelius a Lapide, who died in 1617, translated from Latin into Arabic, in A.D. 1711, in the town of Aleppo, by the Maronite priest Joseph, son of George.

¹ This year is also given in Coptic numerals.

IV

APOCRYPHA

18.

206 × 156 mm. 15 leaves. Fifteen lines to the page.

The Arabic text of the *Vision of Theophilus*, a Syriac version of which I edited and translated in the 3rd volume of the *Woodbrooke Studies*.

الرؤيا التي ظهرت للبطريرك ثاوفيلوس

The volume is incomplete at the beginning and at the end, and so bears neither title nor colophon. As it stands, it begins : جميع الامم وكل الشعوب ويكلموا بعضهم بعض ويقولوا هلموا بنا الى جبل الله and ends : المجد لوالدتك العذرى التي استحققت ان تكون هيكلًا

This version differs considerably from the Syriac text which I edited from three different MSS. in the *Woodbrooke Studies*.

No date. Clear and bold Egyptian Naskhi, of about A.D. 1670. Profusely rubricated. Broad margins. Some vowels.

[Mingana Chr. Arab. 14.]

19.

218 × 155 mm. 189 leaves. Sixteen lines to the page.

A

Ff. 1a-20a : The *Hexaemeron*, attributed to St. Epiphanius of Cyprus.

... كتاب الاكساميرون ابي الستة ايام الخليفة من قول الاب القديس ايپفانيوس اسقف قبرص وما كان من تدبير الخالق ومعجزات قدره ويسما الاكسيمارس.

Begins : تبارك الله الازلي الابدي البسيط وهو دايـم

الذي خلقه في يوم الاربعاء وبارك النهار وكان مساء وكان صباح

On ff. 3b-5a are the names of the different hierarchies of the angels, with their respective heads, who are Michael, Gabriel, Raphael, Suriel, Sadakiel, Salatiel, Ananiel.

On fol. 17b Ezra is quoted to the effect that God weighed the earth with balances.

In spite of many important variants, this work may be identified with the one preserved in Mingana Syr. 460 M.¹

B

Ff. 20b-36a : The Vision of Gregory concerning the creation.

... نكتب ما دعت الحاجة اليه هذا المكان من روى غريغوريوس المتكلم في اللاهوت وهذا الرويا كان الله اراء له في شرح وقضية الشيطان وسقوطه وسماهم ملايكة الله.

¹ *Catalogue of the Mingana Collection*, vol. i., p. 821.

Begins: قال هذا البار ان الله خلق من النار ارواح لهيب نار

Ends: الباقي الدائم الغير فاني. له السبح والتمجيد الى دهر الداهرين امين

From the above quotation it is evident that the work is attributed to Gregory Nazianzen. This is also done by the author of Mingana Syr. 460 N.¹ In Mingana Syr. 458, however, it is said that the vision was seen by Gregory in the mountain of Edessa,² from which it appears that the Gregory who was in the mind of the first author of this apocryphon was Gregory of Cyprus, who, according to the historical notices referring to him, lived in the mountain of Edessa before going to Cyprus. See my study on Gregory of Cyprus in the *Expositor* (1915, pp. 365-378).

The Vision varies in different MSS., and the present text is more or less similar to Mingana Syr. 460.

C

Ff. 36b-189a: The history of Adam and Eve, and of their posterity.

... نكتب قصة ادم وحواء وما جرى لها (sic) بعد خروجها (sic) من الفردوس ومقامها (sic) في مغارة الكنوز بامر الخالق لهما والمدير سبحانه.

Begins: بسم الله الحي الناطق الخالق لجميع الاشياء

Ends: ويعمد لمغفرة الخطايا ويشر وينذر بالتوبة والمجد والسبح والكرام الخ

The apocryphon contains a general history of the world, beginning from Adam and Eve in the *Cave of Treasures*, and ending with John the Baptist. Cf. Mingana Syr. 460. O.³

No date. Written in a clear and spaced Egyptian Naskhi of about A.D. 1650. Red headings. Well rubricated. Fairly broad margins.

Here and there are Coptic words on the margins of the book, and sometimes in the lines of the text, written in black or red.

A note of reading dated 9th of May of the year 1119 of the Hijrah (A.D. 1707) is found at the lower edge of fol. 189b, written by the deacon John, son of Elias, known as John Aṣ-Ṣa'idi.

نظر في هذا الكتاب المبارك العبد الحقير بالاسم شماس بالفعل غير مستحق حنا ابن مقدسي الياس الملقب بابن حنا الصعيدي ٩ في شهر ايار المبارك سنة ١١١٩ للهجرة.

[Mingana Chr. Arab. 1.]

20.

211 × 158 mm. 34 leaves. Fifteen lines to the page.

The apocryphal history of the deportation of the Jews to Babylon, at the hand of Nebuchadnezzar, in the time of the prophet Jeremiah.

نبتدي بعون الله تعالى وحسن توفيقه بشرح سيرة سبي بني اسرائيل الى مدينة بابل الكلدانيين على يد الملك بختنصر في ايام ارميا النبي. بركة النبي ارميا علينا جميعا امين.

¹ *Catalogue of the Mingana Collection*, vol. i., p. 821.

² *Ibid.*, p. 814.

³ *Ibid.*, p. 821.

In 1927 I published (in the 1st volume of the *Woolbrook Studies*) this apocryphon, under the shortened title of *A Jeremiah Apocryphon*. My edition was based on two Garshūni MSS., which I gave in facsimile.

Begins: وكانت كلمة الله الى ارميا النبي قايلًا قول اصدقايا الملك وشعب بني اسرائيل

Ends: وعيد الشعب كله في خمسة وعشرين يوم من شهر برمودة وتفسيره نيسان وسبحوا الله بفرح عظيم والمجد لله الخ.

No date. Written in a clear Egyptian Naskhi of about A.D. 1700. Heading in red. No other rubrications. Broad margins. The lower edges of ff. 8-9 are torn away, but the text is not damaged.

Ff. 32b-33b are occupied with chronological tables, giving the main dates, from Adam to the birth of Christ. These tables were added to the above original MS. by a copyist in A.D. 1846, as he counts the year in which he wrote these tables as 1562 of the Martyrs.

[Mingana Chr. Arab. 28.]

21.

218 × 158 mm. 30 leaves. Twelve lines to the page.

A strange apocryphal work, giving the history of the world, especially of the Jews, from the beginning of the Creation to the destruction of Jerusalem.

The work would probably have extended from post-exilic times to the birth of our Lord, but it is incomplete, both at the beginning and at the end. It contains many historical data not found in the Bible. I give here the translation of the first and the last sections, as they stand in the MS.

First section:

" (The children of Lamech) stood at the foot of the mountain, and cried to the children of Seth (who were on the mountain): 'Come down to us,' but the children of Seth said to them from the mountain top: 'We do not know the way.' When Ghanūn, son of Lamech, heard the saying of the children of Seth to the effect that they did not know the way, he thought within himself: 'If these do not know the way, how can they come down to us?' And Satan appeared by night to Ghanūn, son of Lamech, and said to him: 'O Ghanūn, this mountain on which they are staying has no path through which they can come down. Say therefore to them to-morrow, if they come near you: "Come to the western side of the mountain, and you will find there an opening coming down between two mountains, and descend through it."' In the morning Ghanūn sounded the trumpets and the timbrels at the foot of the mountain, according to habit, and the children of Seth heard them and came down to look at them, according to their habit. And Ghanūn said to them: 'Come to the western side of the mountain, and you will find a path coming down to us.' "

Last section:

"As to the copyists who interpreted for them, they corrupted the Books, and the Hebrews modified the versions of the Syrians and of the Greeks. They read them and altered their letters carefully from the Books, and they were not able to show forth the children of the tribes or to name their men and their women and their leaders, except in the case of a few

of them. From the destruction of Jerusalem to our day, they have not been able to find a single accurate copy (giving genealogies) except in the case of the heads of tribes and in the case of the copies that were translated before the destruction of Jerusalem. Since the Books were lost to them, they were not able to show how they married ; nor did they know whose daughters were their wives, nor their names nor their ancestry ; nor did they even know the computation of generations or the genealogy of the priesthood.

"After Echoniah (Jeconiah?) had been bound in the prison of Babylon for twenty-seven years, Marzūk, King of Babylon, released him, and married him to a woman called Dalāl, the daughter of Joachim, who gave birth to . . ."

The text begins abruptly : قيام على حافة الجبل فيصبحوا لهما قايدين تعالوا انزلوا الى عندنا
and ends also abruptly : اخرجه مرزوق ملك بابل واجوزه (sic) بامرأة اسمها دلال ابنة يواقيم فولدت

On fol. 10 the author refers to the "first Greek version" (وكنلما هو مكتوب في النسخة اليونانية الاوله (sic)).

No date. Written in a bold and clear Egyptian Naskhi of about A.D. 1700. Every section begins with the word قال (he said), in red. Broad margins. Well rubricated.

Something is missing between ff. 10-11.

[Mingana Chr. Arab. 15.]

V

PRAYER-BOOKS and SERVICE BOOKS

22.

239 × 164 mm. 259 leaves. Nineteen lines to the page.

The Ritual of the Consecration of a new church and a new altar, according to the ritual of the Coptic Church.

The MS. is divided into two columns, the first of which is in Coptic and the second in Arabic, as is usual in Coptic MSS. written after the Arab invasion.

A

Ff. 4a-201b : The Ritual of the Consecration of a church.

تكريز البيعة الجديدة. يجتمع الاسقف وكل الكهنة والشعب الى البيعة اولا ويجعلوا كرسي في وسطها ليجلس عليه الاسقف الخ.

After a prayer by the bishop (ff. 5a-8a), come Psalms 122-150 (ff. 8b-42b). Psalms 134 and 135 are considered as one. Fol. 43 contains also the uncanonical 151st Psalm.

From Fol 44a begin the following Biblical lessons :

Genesis i.-ii. 4 (ff. 44a-49b) : بدء توراة موسى النبي

Genesis xxviii. 10-22 (ff. 49b-52a) : وايضا من العتيقه من توراة موسى النبي

Exodus xxv. 1-40 (ff. 52a-63a) : فصل من سفر الخروج

Exodus xxx. 17—xxxi. 11 (ff. 63a-67b) : من سفر الخروج من اجل القبة

Exodus xxxix. 43—xl. 38 (ff. 67b-72a) : من سفر الخروج من اجل القبة

Numbers iv. 1-16 (ff. 72a-76a) : من سفر الاحصاء لموسى النبي

Numbers iv. 17-26 (ff. 76a-78b) : من سفر العدد لموسى النبي

Joshua iii. 7—iv. 9 (ff. 78b-82b) : من يشوع ابن نون

2 Samuel vi. 1-20 (ff. 82b-86b). Called in the MS. "from the second book of Kings" :

من سفر الملوك الثاني.

1 Chronicles xv. 2—xvi. 37 (ff. 86b-95a). Called in the MS. "from the second book of Kings" : من سفر الملوك الثاني :

1 Chronicles xxviii. 2—xxix. 22 (ff. 95a-103b). Called in the MS. "from the Paralipomena" : من فضلات الملوك :

2 Chronicles iii. 1—vi. 11 (ff. 104a-114a). Called in the MS. "from the Paralipomena." Quoted with omissions and changes : من فضلات الملوك

2 Chronicles v. 2—vi. 5 (ff. 114b-117b). Called in the MS. "from 3 Kings." Quoted with omissions and changes : من المملكة الثالثة

2 Chronicles vi. 12—vii. 16 (ff. 117b-127a). Said in the MS. to be taken "from the book of Baryāmīn" : من سفر بريامين

2 Chronicles vi. 12—vii. 16 (ff. 127a-137b). Said in the MS. to be taken "from 3 Kings" : من سفر الملوك الثالث.

Isaiah lix. 20—lx. 21 (ff. 138a-142a) : فصل من اشعيا النبي

Ezekiel i. 3-28 (ff. 142a-147a) : فصل من حزقيال النبي

Ezekiel xl. 1-19 (ff. 147a-150b) : فصل من حزقيال النبي من اجل بنا البيت

Ezekiel xlii. 16—xliv. 5 (ff. 150b-158a) : وايضا من حزقيال النبي

Revelation xxi. 1—xxii. 5 (ff. 158a-163a) : فصل من روىنا الانجيلي

Ff. 163b-164a are occupied with some prayers recited by the priests, headed as follows :

واذا قرئت هذه الفصول يقف الاسقف والكهنة والشعب حوله ويرفع البخور وترتل الكهنة بهذه الترتيلة في اللحن الرابع.

From fol. 164b the Biblical lessons are continued, as follows :

Hebrews vii. 26—ix. 1 (ff. 164b-167b) : من بعد هذا تقال صلاة البولس ثم يقرأ الابسطلس من العبرانيين :

James ii. 14-23 (ff. 167b-168b) : من رسالة يعقوب

Acts vii. 44-55 (ff. 168b-170b) : الابركسيس

After this come the prayer of the Gospel, and the four "testimonies" from Psalm 67

بعد هذا يقول صلاة الانجيل وتقرأ الاربع شهادات من المزمور السابع والستون : (ff. 170b-171a)

These are followed by further Biblical lessons :

Matthew xvii. 1-5 (fol. 171) : فصل من انجيل متى

Mark ix. 2-7 (ff. 171b-172b) : من انجيل مرقس :

Luke ix. 28-36 (ff. 172b-174a) : من انجيل لوقا :

John x. 22-42 (ff. 174a-176b) : من انجيل يوحنا :

Ff. 176b-201b are occupied with rubrics and prayers to be recited by the bishop, the arch-deacon, the deacon and the congregation. The first rubric begins (fol. 176b) : بعد هذا تقال السلامة والاباء والخلص والجماعة والامانة ويقف الاسقف ويرفع البخور ويقول صلاة البخور الخ.

B

Ff. 204-255b : The Ritual of the Consecration of the Altar.

تكريز المذبح. يكرز الاسقف الكنيسة كلها ويقف على مائدة المذبح والكهنة حوله ويرفع البخور الخ.

The ritual consists of the recitation of some Psalms and many prayers by the bishop, the archdeacon and the deacon, followed by some lessons from the Pauline Epistles, the Catholic Epistles and the Gospels.

Ff. 256a-257b contain a long colophon in which we are informed that the MS. was written by a priest-monk in the monastery of St. George of Ṭurā, on Thursday, the 5th of the month of Hatūr, in the year 1024 of the Martyrs (A.D. 1308), in the time of John (spelt Yowannes), the Coptic Patriarch of Alexandria :

بسم الاب والابن والروح القدس . . . كان هذا التذكار الصالح الذي هو كتاب تكريز الكنائس من جهة الاب الفاضل . . . العظيم في البطارقة انبا يوتس بطريرك الاسكندرية . . . واذكروا الحقير العطل الضعيف . . . بدبر القديس مار جرجس بطرا . . . كمل بسلام من الله في دير طرا في يوم الخميس الخامس من شهر هاتور في سنة الف واربع وعشرين للشهدا الاطهار الخ.

On fol. 203a is an inscription in Arabic by the Coptic Patriarch Cyril, presenting the MS. to John, Bishop of Salisbury, on the 4th of the month of Bāba, of the year 1615 of the Martyrs (A.D. 1899). Below the inscription is the seal of the Patriarch, dated 1613,¹ probably of the Martyrs (A.D. 1897). On the opposite page (fol. 202b) a similar statement is found in English.

On fol. 8a is a not very clear note in which it is stated that the MS. came into the possession of a spiritual son of the above-mentioned Patriarch John (spelt Yowannes), who was also called John (spelt Yūhanna, يوحنا).

On fol. 255b is an inscription by the son of the last John, who was called Farj-Allah, who gave the MS. as *wakf* to a man whose name has been partly obliterated and cannot be deciphered with safety.

Fol. 3b is occupied with a representation of the Cross in black, yellow and red, and on the margins of many leaves is a representation of a bird holding a flower or a fruit in its beak. Many geometrical patterns are also found before the main divisions of the work. The pattern on fol. 203b fills the whole page.

The Coptic part of the MS. is written in a bold and clear hand, and the Arabic part in a

¹ Apparently the date of the making of the seal.

handsome Egyptian Naskhi. Headings in red. The first Coptic words of a new section are in thick black characters.

The rubrics, unlike those found in MS. No. 24 [9] (which are only in Arabic) are in both Coptic and Arabic.

[Mingana Chr. Arab. 61.]
[Coptic-Arabic 2.]

23.

154 × 110 mm. 130 leaves. Eleven lines to the page.

The prayer-book of the Coptic Church, as follows :

Ff. 1a-37a : The prayers called المطانية , to the number of 50, with the enumeration of the days on which they are to be recited.

... طلبة مباركة يجب استعمالها في الصيامات المقدسة وفي ايام الفطر تستعمل للاربعاء والجمعة ما خلا ايام الحسين
وبين الغطاس والميلاد وفي طلبة حسين مطانية.

Ff. 37b-67b : The prayers called طلبة , and the days on which they are to be recited. The first is headed : وهذه الطلبة تستعمل من الغطاس الى انقضاء الرفاع

Ff. 68b-116b : Various prayers, many of which are from the Book of Psalms, to be recited on different occasions. The first begins (fol. 68a) : صلاة يتلوها الانسان اذا كان في سجن او في
ضيقة عدة مرار فان الله تعالى يفرج عنه.

The last (ff. 97-116b) is to the Archangel Michael, and is headed : طلبة مباركة وهي تضرع الى
الملاك الجليل ... ميخائيل تقرأ امام ايقونته الطاهرة في ابي وقت ان اردت

Ff. 116b-130b : Various short prayers, or ejaculations, for all the days of the months of the Coptic year.

طلبة مباركة ... وهي مدونة على التثمانية ستة وستين يوم القبطية.

Incomplete at the end. The last ejaculation is for the 16th day of the month Bawūnah.

No date. Written in a clear and slightly bold Egyptian Naskhi of about A.D. 1780. Headings in red. Well rubricated. Fairly broad margins. Leaves numbered in Coptic numerals.

[Mingana Chr. Arab. 74b.]

24.

234 × 162 mm. 237 leaves. Generally from thirteen to fifteen lines to the page.

Ff. 5a-157a : The *Khulāji* (Euchologion), or the Liturgy of St. Basil, according to the Coptic Monophysite Church.

... كتاب خولاجي يتضمن قداس القديس باسيليوس. ترتيب ما يجب على الكاهن اعتماده في صلاة عشية وباكر
في رفع البخور عند ما يكشف الكاهن راسه الخ.

The MS. is divided into two columns, the first of which is in Coptic and the second in Arabic, as is customary with Coptic liturgical books. All the rubrics are in Arabic.

The Liturgy is complete, and begins with the preliminary matter dealing with the Mass, and ends with the Dismissal. It contains both the part recited by the deacon and that recited by the priest.

On ff. 155b-156b the Arabic part has not been added in the second column.

Dated (ff. 156b-157a) 14th of the Coptic month of Bashnes, of the year 1590¹ of the Martyrs (A.D. 1874), and written by Farah, son of Masīḥah, a monk of the monastery of the Virgin, in the town of Babylon,² for the deacon Ibrāhīm, son of Khalīl, who has written his name at the bottom of fol. 157a :

وناقل هذا (sic) الاحرف الضعيفة الحقير فرح ابن مسيحه خادم دير العذرى بابلون الدرج. وكان الفراغ من هذا الكتاب المبارك اليوم الرابع عشر من شهر بشنس سنة ١٥٩٠ للشهدا الابرار والمصرف عليه من ماله . . . الشمس الاكرم المعلم ابراهيم ابن خليل الخ.

The Coptic part is in clear, bold characters, and the Arabic part in a clear but not handsome Egyptian Naskhi. Headings in red. Profusely rubricated. Ff. 157b-237b at the end are blank.

[Mingana Chr. Arab. 9.]

[Coptic-Arabic 1.]

25.

128 × 85 mm. 215 leaves. Ten lines to the page. The supplied leaves have a varying number of lines.

The complete book of prayers of the Greek Uniate Church.

كتاب السواعي المبارك فروض الصلوات اليومية اعني صلاة نصف الليل وباكراً والساعات وصلاة الغروب وصلاة النوم وبعض فروض اخرى لازمة للكاهن والعالمى.

The prayers may be divided into the following main sections :

- (1) Ff. 1b-34a : The prayers of midnight for all the ferial days.
- (2) Ff. 34b-44a : The morning prayers.
- (3) Ff. 44b-52b : The various *Tasābīḥ*, in eight tunes.
- (4) Ff. 80a-170b : The Horologium, or the prayers of the Hours, from Hour 1 to the prayers to be recited before going to bed, as follows :
 - (a) Ff. 86a-93b : Prime.
 - (b) Ff. 94a-105b : Terce.
 - (c) Ff. 106a-109b : Sext.
 - (d) Ff. 109b-116a : The prayers under the title *Makārismi* = المكارزمي (μακαρισμοί).
 - (e) Ff. 116b-125a : None.
 - (f) Ff. 125b-145a : Vespers.
 - (g) Ff. 145b-170b : Nocturns.
- (5) Ff. 176a-202b : The prayers under the title *Metalepsis* = قانون الميطالبسى (μετάληψις).

¹ Written also in Coptic numerals.

² The Egyptian town of Babylon, about which see Abu Šāliḥ, *Churches and Monasteries of Egypt*, p. 72.

(6) Ff. 203a-213a: The prayers to the Virgin, which should not be recited while sitting (ἀκαθίστοι), under the title: ترتيب خدمة مديح الاكاتيسطون اي الذي لا يجب فيه الجلوس وهو لسيدتنا والدة الاله.

(7) Ff. 213b-215a: A calendar in the form of tables, for the principal feasts and commemorations of the Greek Uniate Church: كندار الاعياد الكنائسية

Dated (fol. 145a) Thursday, 13th June, of the year 7046 of the creation (A.D. 1538).

تمت صلاة الغروب بمعونة الله وحسن توفيقه نهار الخميس المبارك ثالث عشر شهر حزيران المبارك من شهور سنة سبع الاف وستة واربعين لكون العالم.

Clear and fairly bold Syrian Naskhi. Headings in red. Well rubricated. Red rulings. Fairly broad margins.

Ff. 27, 52-54, 74, 156, and 171-215 are supplied by a later hand.

Geometrical ornaments in different colours, mainly blue, red and yellow, separate the chief sections.

On fol. 1a is a seal of the library of a literary society of Ḥomṣ or Ḥimṣ, with the date 1896, similar to those found in MS. No. 95 [88].

[Mingana Chr. Arab. 89.]

26.

195 × 141 mm. 108 leaves. Fifteen lines to the page.

The *Octoechus* of the Greek Church, attributed on the title-page and on fol. 1b to St. John of Damascus, or Joannes Damascenus.

Headed: كتاب الاكطويخس تاليف الفاضل كير يوحنا القس الدمشقي ويتلوه الاكسابستلاري والاونينا والاناجيل: القيامة وقانون الفصح.

From this heading it appears that the *Octoechus* was followed by the *Exaposteilaria* and other canonical prayers, but as the MS. is incomplete at the end, the work ends about the middle of the 7th tune.

The beginning of the book, on fol. 1b, is: نبتدي بمون الله وحسن توفيقه بكتابة الثمان تاليف الفاضل كير يوحنا القس الدمشقي.

The 1st tune, fol. 1b: اللحن الاول. عشية السبت الخ

In the morning prayer of Sunday, a sentence in Greek characters is used on fol. 4a.

The 2nd tune, fol. 23b.

Something is missing between ff. 36-37, and because of this lacuna, the beginning of the third tune is missing.

The 4th tune, fol. 50a.

The 5th tune, fol. 68b.

The 6th tune, fol. 86b.

The edges of fol. 99 have disappeared, and are covered over with blank paper.

Something is missing between ff. 101-102, with the consequent disappearance of the beginning of the 7th tune.

No date. Written in a clear, spaced and bold Syrian Naskhi of about A.D. 1650. Headings in thick black characters, generally accompanied by geometrical patterns, and sub-headings in red. Well rubricated. Fairly broad margins, some of which renovated by a binder.

On the title-page are notes of reading by a boy, Nicholas Murād, son of Michael Kishk, when he was twelve years old. In these notes the work is called المعزي, i.e. *Paracleticon*.

[Mingana Chr. Arab. 117.]

27.

109 × 78 mm. 149 leaves. Twelve lines to the page.

A prayer-book and synaxarium according to the Greek Uniate Church.

كتاب الصلوات حسب طقس الروم

This book, apart from some titles of prayers, seems to be different from No. 25 [89]. Incomplete at the beginning and at the end.

A

Ff. 4a-22b : The midnight prayers for Sundays.

صلاة نصف الليل في الاحاد.

Under this heading are included :

- (a) The Song of Moses (fol. 14a).
- (b) The Song of Hannah, the mother of Samuel (fol. 14b).
- (c) The Song of the prophet Habakkuk (fol. 15b).
- (d) The Song of the prophet Isaiah (fol. 16a).
- (e) The Song of the prophet Jonah (fol. 16b).
- (f) The Song of the Three Children (fol. 17b).

Ff. 22b-60b : The Hours and other prayers, as follows :

Fol. 22b : Prime.

Fol. 26b : Terce.

Fol. 29a : Sext.

Fol. 33a : The prayers under the title *Makārismi* (μακαρισμοί).

Ff. 36b-38a : Prayers before and after a meal.

Fol. 38 : None.

Fol. 41b : Vespers.

Ff. 45a and 60a : First and second Nocturns.

B

Ff. 62a-104b : The synaxarium of the Greek Church and various prayers for the principal saints whose commemoration falls on a given day :

نبتدي بعون الله . . . ونكتب المشاهرة اي الاتني عشر شهر.

The subscription is : تمت المشاهرة بعون قوة الله

The synaxarium is divided, as usual, into months and days.

C

Ff. 104b-149b : The prayers known as طروباريات and قناديق

The first is headed : قنداق باللحن الرابع

The names of Fathers to whom prayers are attributed are the following :

Fol. 2b : Euphistrathius (*sic*) (افستراتيوس)

Ff. 32a, 40b, 51a, 138a, 145a : Basil of Caesarea.

Fol. 56a : St. Ephrem.

Fol. 56a : Paul the Hermit.

Fol. 58a : The monk Antiochus.

Ff. 140a, 148b, 149b : John Chrysostom.

Ff. 142a, 143a : Simon the Recluse.

Fol. 144b : St. John of Damascus (Johannes Damascenus).

Fol. 145b : Simon the Theologian.

No date. Clear but not handsome Syrian Naskhi of about A.D. 1750. Headings in red. Profusely rubricated.

Something is missing between ff. 18-19, 66-67, 74-75, 94-95, 113-114, 143-144, and the edges of ff. 1 and 28 have partly disappeared.

[Mingana Chr. Arab. 106b.]

28.

122 × 90 mm. 146 leaves. Generally twelve lines to the page.

A

Ff. 1a-36a : A prayer-book of the modern Greek Uniate Church. Incomplete at the beginning.

The book follows the calendar of the ecclesiastical year of the above Church.

The main titles of prayers found in the work are : (a) طروبارية , (b) تاوكتيسطوس , (c) قنداق , (d) تاوطوكيون

The work contains also a short synaxarium of the Church. Some prayers are translated from Latin.

B

Ff. 36b-138b : Various prayers for the use of the modern Greek Uniates.

The first begins (fol. 36b) : مخاطبة لذيدة تذكر بها النفس المومنة شقاياها ; and the last is the Litany of the Virgin.

Something is missing between ff. 138-139.

C

Ff. 139a-146a : A treatise on chronology and astronomy, mostly dealing with the Syrian, Arabian and Coptic months.

The first heading is : معرفة شهور الروم وتواريخهم وحسابهم

D

Fol. 146b contains the continuation of the prayer-book and synaxarium of the aforesaid Church. Incomplete at the end.

No date. Written in a clear but not handsome Syrian Naskhi of about 1760. Headings in red. Profusely rubricated.

[Mingana Chr. Arab. 35.]

29.

103 × 77 mm. 88 leaves. Generally from eleven to thirteen lines to the page.
The Horologion or Book of the Hours of the Greek Uniate Church.

كتاب صلوات الساعات

No date. Written in a clear Syrian Naskhi of about A.D. 1780. Coarse geometrical patterns divide the main headings. Ff. 39-45 are supplied by a later hand.

[Mingana Chr. Arab. 46.]

30.

154 × 112 mm. 28 leaves. Thirteen lines to the page.

The Communion Service according to the Greek Uniate Church, entitled: *Metalepsis* (μετάληψις).

طقس المطالبسي

Dated (fol. 28a) Saturday, 27th November, A.D. 1828, and written by the priest Ilyās Sākīlārius, in Suez, for his son Antony.

وكان النجاز من طقس الميطالبسي في يوم السبت المبارك ٢٧ شهر تشرين الثاني سنة ١٨٢٨ مسيحية بيد كاتبه الحقير في الكهنة الحوري الياس ساكيلاريوس افيماريوس في بندر السويس وهي برسم ولدنا روجي وجسداني انطون.

From an inscription at the bottom of fol. 28a, we learn that the book passed into the possession of the priest Antony, son of the priest Ilyās (probably the son of the preceding), on the 17th December, 1852.

On fol. 28b another inscription by Nicholas, son of the preceding Antony, informs us that he owned the book on the 15th January, 1872. The same Nicholas has stamped his seal three times underneath his inscription.

Another half-obliterated inscription, dated also the 15th January, 1872, is found on fol. 1a.

The work contains prayers by John Chrysostom, Basil of Caesarea, Simon the Recluse, and John of Damascus.

Clear and slightly bold Egyptian Naskhi. Headings in red. Profusely rubricated. Fairly broad margins.

[Mingana Chr. Arab. 41.]

31.

110 × 79 mm. 187 leaves. Twelve lines to the page.
The prayer-book of the Greek Uniate Church.

كتاب السوعية

Incomplete at the beginning.

All the section included between ff. 85*b*-128*a*, and containing a complete calendar and synaxarium, is missing in some MSS. such as No. 25 [89].

This section of the synaxarium ends with the following colophon : تمت المشاهدة بعونه تعالى وتلوها طروباريات وقناديق والتريودي.

Further, the rubrications of both MSS. are not always identical, and there is also a considerable number of variants in the phraseology of the two texts.

Dated (fol. 181*b*) Wednesday, 28th of January, 1831,¹ and written by the priest Andrew, son of George, from the village of Gabriel of the district of 'Akkār, near Tripoli (of Syria), for David, son of 'Isa Ḥulū.

قد كملت هذه السوعية المباركة في يد احقر عباد الله . . . القس اندراوس ابن جرجس نجل الحوري اندراوس من قرية جبرائيل من بلاد عكار تابعة طرابلس الشام في ثمانية وعشرين من شهر كانون الثاني يوم الاربعاء المبارك في سنة واحد وثلاثين ومائتين (sic) والف ١٨٣١ مسيحية.

Ff. 183*a*-187*a* contain by a later hand additional prayers for dominical festivals.

On ff. 177-181*a* there is an ecclesiastical calendar from A.M. 7339 and A.D. 1831 to A.M. 7359 and A.D. 1851.

Clear and handsome Syrian Naskhi. Main headings in thick black characters, and sub-headings in red. Profusely rubricated.

Something is missing between ff. 5-6, 7-8, 9-10, 181-182.

[Mingana Chr. Arab. 107.]

32.

332 × 238 mm. 250 leaves of two columns. Twenty-seven lines to the column.
The *Menologion* and *Euchologion* of the Greek Church.

كتاب المعابد حسب طقس الروم.

Every day of the month is dedicated to one or more saints, to whom different prayers, generally sung to different tunes, are addressed.

The MS. is incomplete, as it begins with the 3rd February (fol. 1*a*), the beginning of which is missing, and ends with the 31st August.

I give below the names of the saints for February and March : ²

¹ As seen in the Arabic colophon given below, the copyist gives in writing two hundred instead of eight hundred, which is the right number exhibited in the date in figures.

² The names of saints which are not familiar will be transliterated.

4th February.	St. Isidore al-Farami.
5th „	St. Agatha.
6th „	St. Phoculus, bishop of Smyrna.
7th „	St. Parthenius, bishop of Lampsākon in Hellespont.
8th „	SS. Theodore the General, and Zacharias the Prophet.
9th „	St. Nicephorus.
10th „	St. Charalampus the Thaumaturge.
11th „	St. Gelasius, bishop of Sebaste.
12th „	St. Meletius of Antioch.
13th „	St. Martinianus.
14th „	St. Aphcasantius.
15th „	St. Onesimus.
16th „	St. Pamphilius, martyr.
17th „	St. Theodorus the tiro, martyr.
18th „	St. Leontius of Rome, Pope.
19th „	St. Archippus the Apostle.
20th „	St. Leontius of Coutances. Addressed also as Leo.
21st „	St. Timotheus al-Anasimpoli.
22nd „	The discovery of the relics of martyrs.
23rd „	St. Polycarp of Smyrna.
24th „	The finding of the head of St. John the Baptist.
25th „	St. Tarasius, archbishop of Constantinople.
26th „	St. Porphyrius, bishop of Gaza.
27th „	St. Procopius al-Bānyāsi.
28th „	St. Basil the Confessor, who became a monk with St. Procopius.
29th „	St. Cassianus.
1st March.	St. Aphadōcia (a nun).
2nd „	SS. Theodotus the martyr; bishop of Cyrenia, and Euchesius the martyr.
3rd „	SS. Apotropius, Callinicus and Basiliscus, martyrs.
4th „	St. Gerasimus of the Jordan.
5th „	St. Conon, martyr.
6th „	The forty-two martyrs.
7th „	SS. Basileus, bishop of Sharṣūna, and Ephrem, Capitonus, Eugenius, Eutharius, and their companions, martyrs.
8th „	St. Theophilactus, bishop of Nicomedia.
9th „	The forty martyrs of Sebaste.
10th „	St. Quadratus the martyr, and his companions.
11th „	St. Sophronius, Patriarch of Jerusalem.
12th „	St. Theophanes the Severan, or follower of Severus (<i>seferyāni</i>).
13th „	The translation of the relics of Nicephorus, Patriarch of Constantinople.
14th „	SS. Benedictus the monk, and Alexander the martyr.
15th „	St. Agapius and his six fellow-martyrs.
16th „	St. Sabinus the martyr.

Ff. 31b-38a : Evening prayers.

Ff. 38b-94b : Prayers to be recited at different dominical festivals.

The main headings of the last section are :—

Fol. 52a : شرح معرفة ترتيب الاراميس على مدار السنة كلها.

Fol. 72a : كتاب التريودي

A feature of the present MS. is that about one-third of the prayers found in it are in Greek transliterated in Arabic characters.

Dated (fol. 94b) Thursday, the end of September, A.D. 1843, and written by the priest Joseph Rabāḥīyah.

وكان الفراغ من نسخة هذه الكراسة يوم الخميس الكاين في اخر شهر تشرين الاول سنة ١٨٤٣ مسيحية وذلك بيد احقر العباد الحوري يوسف رباحية.

Clear Syrian Naskhi. Main headings in thick black characters. Sub-headings in red. Profusely rubricated. Broad margins.

[Mingana Chr. Arab. 112.]

34.

226 × 160 mm. 80 leaves. Twenty-one lines to the page.

A MS. containing the Liturgies of SS. John Chrysostom and Basil of Cæsarea, the προηγιασμένα, or the Mass of the pre-sanctified Elements, of Gregory Nazienzen, the μετάληψις, or prayer for the partaking of the Holy Communion, and some other prayers, together with a Synaxarium according to the Greek Church.

كتاب صلوات في ترتيب افاشين السحرية والصلوة المسائية والاغربيات وخدمة الاسرار المقدسة. القداسات الالهية فيما يحتاجه الكاهن والشماس تاليف الابهاء في القديسين يوحنا الذهبي الفم وباسيليوس الكبير وقداس البرويجزامانا المنسوب الى القديس غريغوريوس الديالوغوس.

A

Ff. 4b-11a : The Evensong and the Vigils (ἀγρυπνία).

صلوات الاغربيّات.

B

Ff. 11b-18a : The Matins.

ترتيب خدمة الصلوة السحرية.

C

Ff. 18a-23a : The preliminary matter dealing with the Liturgy and with the vestments and the preparation of the Elements on the altar of a Cathedral Church.

ترتيب لبس البدلة والخدمة الالهية الطاهرة الكاين في الكنيسة العظمى.

D

Ff. 23b-38a : The Liturgy of St. Chrysostom.

خدمة القداس الالهى لايينا الجليل في القديسين يوحنا فم الذهب.

E

Ff. 38b-50b : The Liturgy of St. Basil.

خدمة القداس الالهى لابينا الجليل في القديسين باسيليوس الكبير.

F

Ff. 51a-58b : The *προηγιασμένα*, or Mass of the pre-sanctified Elements.

قداس البرويجاسمانا ابي السابق تقديسه الالهى.

G

Ff. 59a-73b : The prayers of the *μετάληψις*.

صلوة الميطالبسى المقدس قبل تناول الاسرار.

The above treatises constitute the original MS. The items that follow are by later hands.

H

Ff. 74a-76b : The calendar of the saints for each day of the year, according to the Greek Church.

كلندار طقس الروم.

The leaves which contain this section have been inserted from another MS.

I

Ff. 77a-79b : Several prayers for a sick man.

افشين يقال على المريض.

The same hand which wrote the above prayers has also written another prayer on ff. 1b-2b, for a sick man who is sleepless.

Dated (fol. 73b) 16th November, A.D. 1857, and written by the priest Joseph Rabāḥīyah of Homs, who states that in that year he went on pilgrimage to Jerusalem.

تم كتابة هذا القنداق المبارك في اليوم السادس عشر من شهر تشرين الثاني المبارك وذلك بيد احقر الكهنة واذلهم الحوڤي يوسف رباحية حصي وطناً . . . سنة ١٨٥٧ مسيحية. وفي السنة المذكورة كان كاتبه بزيارة الاماكن المقدسة وتشرف بزيارة القبر الخلاصي.

Clear but not handsome Syrian Naskhi. Main headings in red. Profusely rubricated. Black rulings. Broad margins. Geometrical diagrams divide the main sections of the work.

[Mingana Chr. Arab. 97.]

35.

145 × 84 mm. 98 leaves. Nine lines to the page.

A prayer-book for the use of the modern Greek Uniates. Many prayers are translated from Latin.

كتاب السواعية

Dated (fol. 98b) 5th of September, A.D. 1865, and written by Ilyās Zaidān, from Damascus.

هذه السواعية المباركة تعلق كاتبه الياس زيدان الشامي تحريرا في ٥ ايلول سنة ١٨٦٥ الح.

A clear Syrian Naskhi. Headings in red. A few main headings in thick black characters. Profusely rubricated. Red rulings. Fairly broad margins.

[Mingana Chr. Arab. 39.]

36.

66 × 47 mm. 78 leaves. Generally fourteen lines to the page.
Another prayer-book of the Greek Uniate Church.

كتاب السواعي

Ff. 1-37b : Morning prayers and the Hours.

Ff. 37b-48a : An ecclesiastical calendar and synaxarium divided into months, together with the prayers to be recited on the days of the principal saints of the month.

The remaining part of the MS. contains different prayers, especially the *Metalepsis* (μετάληψις) on ff. 60b-76b.

Ff. 77b-78a contain an ecclesiastical calendar embracing the years between A.M. 7374, or A.D. 1866, and A.M. 7378, or A.D. 1870.

Dated (fol. 78a) 15th of April, A.D. 1866, and written in the village of Bīno, near Tripoli, by the priest Michael, son of Abraham.

كملت نسخة هذه السواعي على يد الفقير ميخائيل بن ابراهيم الحوري من قرية بينو من اعمال طرابلس الشام وكان
النجاز في خامس عشر يوما من شهر نيسان سنة ١٨٦٦ مسيحية.

Clear and handsome Syrian Naskhi. Main headings in thick black characters, and sub-headings in red. Profusely rubricated.

Something is missing between ff. 22-23.

[Mingana Chr. Arab. 113.]

37.

171 × 106 mm. 79 leaves. Generally twelve lines to the page.
The Office of the Hours, or the Horologion, of the Greek Uniate Church.

... نبتدي ... بنسخ اجبيه عربي تشتمل على السبعة صلوات

Dated (fol. 78b) Wednesday, the 14th August, 1895, and written by Faraj George.

وكان الفراغ من هذا الاجبيه في يوم الاربع المبارك في ١٤ اغسطس سنة ١٨٩٥. اذكر يا رب عبدك الحقير ...
فرج جرجس.

A scrawling and negligent Syrian Naskhi. European paper. Headings in red.

[Mingana Chr. Arab. 42.]

38.

150 × 96 mm. 247 leaves. Generally from twelve to thirteen lines to the page.

A

Ff. 1-23*a*: A Calendar according to the Latin Church.

اعیاد دائرة السنة على عادة الكنيسة الرومانية.

B

Ff. 23*b*-24*a* are blank.

Ff. 24*b*-247*b*: The Office of the Virgin, according to the Roman Catholic Church.

خدمة مريم العذرى الطاهرة.

From an inscription on fol. 1*a* we infer that the author was a Jesuit called Ḥabīb:

وانا الحقير الخاطي حبيب من جماعة اليسوعية اصلي اليها واعطيها السلام.

Fol. 245*b* contains some chronological notes, from which we learn that the author composed his work in A.D. 1696, corresponding with A.H. 1107, and that when he composed it he was forty-one years of age.

من المسيح سنة الف وستماية ستة وتسعين وهاجرية سنة ١١٠٧ . . . وهذه السنة كان عمري اثنين واربعين سنة.

The MS. is therefore an autograph of the above Jesuit Ḥabīb.

A clear Syrian Naskhi. Main headings in thick black characters, and sub-headings in red. Well rubricated. Pages numbered in European Arabic numerals.

[Mingana Chr. Arab. 57.]

39.

126 × 70 mm. 102 leaves. Twelve lines to the page.

A prayer-book for the use of Roman Catholics in general.

كتاب الصلوات

No date. A clear but not handsome Syrian Naskhi of about 1800. Ff. 73-89 are by a later hand. No rubrications.

[Mingana Chr. Arab. 44.]

VI

THEOLOGY AND THEOLOGICAL HISTORY

40.

322 × 222 mm. 215 leaves. Fifteen lines to the page.

A

Ff. 1-147b : The Didascalia.

... كتاب الدسقية المقدسة المسمى كتاب التعاليم لابينا الرسل الاطهار ايمة الدين وهو تسعة وثلاثون بابا.

The work is divided into 39 *bābs*, and an introduction. The introduction covers ff. 5a-10b.

The first *bāb* begins (fol. 10b) : الباب الاول لاجل انه يجب على الاغنياء ان يحفظوا ويقرأوا الكتب المقدسة : وهو ينقسم على خمسة اقسام.

The last *bāb* begins (fol. 144a) : الباب التاسع والثلاثون كمال الدسقية المقدسة لاجل المسطوغوجية التي لربنا يسوع المسيح تقولها المومنين وهي الامانة الذي علمها الالباء الرسل.

Ff. 1a-4b contain an index to the work, with a preface written in the usual Arabic method, as follows :
المجد لله الملك الرووف المسيح من الربوات والالوف . . . اما بعد هذا كتاب الدسقية يعني به كتاب :
التعاليم الروحانية.

B

Ff. 148a-156a : The Canons of Clement of Rome, disciple of St. Peter.

قوانين اقليمطس بابا روس (sic) تلميذ الرسول بطرس كتبها عن بطرس التلميذ راس الحواريون خبرا عن سيدنا يسوع المسيح.

The Canons are said to have been delivered by Peter to Clement, who at the beginning and at the end speaks in the first person.

Begins : قال اقليمطس بابا روس (sic) عن بطرس الرسول . . . قال لي يا ابني لا تعتمد احدا برشوة ولا تقاطع ولا تشارط على معمودية.

ويده المقدسة كتبت في هذه الوصية واعطاني اياها على جبل طور تابور ربنا والاهنا في : (fol. 155b)
يوم صعوده المقدس الى مجده سبحانه فله التسبيح والمجد الى ابد الابدن امين.

The Canons deal with ecclesiastical subjects, such as Fast, Baptism, Confirmation, Priesthood and Eucharist.

C

Ff. 156a-170b : The Apostolic Constitutions, attributed also to Clement of Rome.

هذا كتاب الابسطلين المختارين وتصرفهم من بعد سيدنا يسوع المسيح وما وضعوه من السنن والقوانين الرسولية وهو من كتب اقليمس.

Begins (fol. 156b) : كانوا التلاميذ من بعد البعث ربنا يسوع المسيح من بين الاموات متفرقين في ارض الجليل ومدينة الناصرة.

Ends : والزموا من تعدا عليها وخالفها الدينونة والعقاب الدائم ولربنا المجد الخ

The subscription (fol. 170b) is : كتاب اخبار الابسطولين المختارين الابا الرسل وتصرفهم وقوانينهم وشرايعهم بعد صعود سيدنا المسيح الى السما.

D

Ff. 171a-190b : Another section dealing with the Canons of the Apostles and Apostolic Constitutions.

قوانين السليحين الاطهار ونظام الكهنوت لسمعان القناني من اجل قوانين الكنيسة ورسومها.

This section deals mostly with ecclesiastical hierarchy, with observance of holy days, with prayers for the dead, and with the laws of pilgrimage to Jerusalem. The Canons on ff. 184b-188b are attributed to St. Paul.

Begins : الاسقف يبارك ولا يتبارك عليه وهو يضع يده على روس الناس

Ends : ويجعله عاليا وغالبا على ارقاب اعداء فله السبح دائما ابديا امين

E

Ff. 191a-215b : The 81 Canons of the Apostles. The Canons are preceded by an injunction dealing with some festivals of our Lord, and with some fasts.

... اخبار الابسطولين من بعد صعود سيدنا المسيح ربنا. مما وضعوه من القوانين والسنن.

Ff. 191a-195a contain the index to these Canons. The Canons are said here also to have been promulgated by Clement (fol. 196a). They correspond (with important variants) with those mentioned in *Pat. Orient.* viii, 559 ff.

قوانين التلاميذ الاطهار الذي اخبر بها اقليمطس وهي علم التلاميذ التطلسات¹ الذي اجتمعوا عليها رسل سيدنا يسوع المسيح.

The first Canon begins (fol. 196a) : الاول كم ينبغي في تصير عمل البطريك من الاساقفة وانه لا يتم الا بحضور جماعة منهم وهذه اسما كتب الكنيسة التي دونوها المومنين بالمسيح من العتيقة والحديثة : and the 81st Canon, which deals with the canonical books of the Old and of the New Testaments (ff. 213a-215a) begins :

Dated (fol. 215b) Thursday, 25th of the Coptic month of Amshir of the year 1472 of the Martyrs (A.D. 1756), and written by Ibrāhīm Sulaimān Najjār, from the village of Mīr, the priest of the Church of our Lady and of the Holy Women Martyrs Barbara and Juliana, formerly that of SS. Abū Kīr (Cyrus, or Curius, or Mercurius)² and John.

كملت الدسقية المقدسة ... في يوم الثلاثاء اليوم الخامس والعشرين من شهر امشير من شهور سنة الف واربعمائة اثنين وسبعين للشهدا الاطهار ... كتبه احقر العباد واذلهم الحقير المهين الكسلان ابراهيم سليمان التجار الميري بلدا

¹ I.e. *Tituli*.

² There are many churches and monasteries under the name of these two saints. See Abū Ṣāliḥ, *Churches and Monasteries of Egypt*, pp. 210-211, 217, etc.

بلائم (sic) قص لا بالعمل اقل واحقر خدام كنيسة الست السيدة مرثيم والشهدا الكرام ابو قير ويوحنا حكما الملوك المعروفة الان بكنيسة الست البتول الطاهرة وشهيدات المسيح بربارة ويولانة.

Written in a bold and clear Egyptian Naskhi. Headings in thick black characters and sub-headings in red. Well rubricated. Broad margins. Folios numbered in Coptic numerals.

[Mingana Chr. Arab. 79.]

41.

328 × 233 mm. 317 leaves. Twenty lines to the page.

An extensive *Catena Patrum*, or collection of extracts from Church Fathers and early Synods, in connection with the Incarnation of the Word.

... كتاب اعتراف الابا معلمي البيعة الواحدة الجامعة الرسولية وشرح اعتقاد كل واحد منهم في الامانة المقدسة مما نطق به الروح القدس على سنتهم.

Some extracts from the Fathers found in the first part of the present MS. are also found in Mingana Syr. 481.¹ The MS. seems to bear the stamp of a semi-official book of the Coptic Monophysite Church.

The compiler does not mention his name, but he was a Copt, believing in the Monophysite doctrine of the Incarnation.

The Fathers quoted are :

(1) Irenaeus. Two extracts² (ff. 6b-8a) : الذي كان تلميذ للرسول (sic) اسقف العدن (sic) وقال ايضا ايرناؤس اسقف العدن (sic) وتابعا لهم.

(2) Atticus of Constantinople, from his discourse on Nativity (fol. 8a) : تلميذ (sic) اسقف اطيغوس (sic) وقال بطريرك القسطنطينية وكانت تسما برنطية (sic) في ميمره على الميلاد.

(3) Archaeus, bishop of Lepatin or Leptitana (in Arabic Lebda, in Africa), 2nd century, from his letter to Alexander (fol. 8b) : وقال اركاؤس اسقف الفطن تلميذ الرسول في الرسالة التي كتبها الى الاكسندرس :

(4) Dionysius the Areopagite, from his letter to Timothy, the Disciple of St. Paul (ff. 8b-9b) : وقال ديونوسيوس الابروباچيدس (sic) اسقف اثناس معاصر الرسول في رسالته الى طيماتاؤس تلميذ بولس.

(5) Ignatius of Antioch. Two extracts, the last of which is from his 13th letter (9b-11a) : وقال القديس اغناطيوس الشهيد بطريرك انطاكية وهو الثاني فيها بعد بطرس رئيس التلاميذ في رسالته.

(6) Gregory Thaumaturgus :

(a) From his discourse on the Trinity (ff. 11a-13a) : وقال اغريغوريوس صانع المعجائب اسقف قيسارية قبادوقية معاصر الرسول في ميمره لاجل التالوة (sic) المقدس.

¹ See *Catalogue of the Mingana Collection*, vol. i., pp. 882-889. Cf. also *Mingana Syriac* 344, pp. 637-640 of the same *Catalogue*.

² These two extracts from Irenaeus are identical with those found in *Mingana Syriac* 481 (ff. 134b-136b; in the *Catalogue* p. 886), where "Lugdunum" appears in Garshūni as "Eden," and "Irenaeus" as "Hierotheus." Both these mistakes of spelling are due to errors of copyists, which I did not find it necessary to correct.

- (b) From the end of his discourse on Faith (fol. 13a) : وقال ايضا هذا القديس اغريغوريوس :
صانع العجايب من كتاب اخر الامانة.
- (7) Gregory the Illuminator. Three extracts from his Prayer (ff. 13b-14a) : وقال القديس
اغريغوريوس ريس اساقفة الارمن الشهيد بلا دم في صلاته.
- (8) Alexander of Alexandria, who presided at the Council of Nicea. Two extracts (fol. 14a), the last of which is from his discourse on the *Trisagion* : وقال القديس الاسكندرية بطريرك الاسكندرية :
وهو المقدم في مجمع نيقية في الميمر الذي وضعه . . . وقال ايضا هذا الاب في الميمر الذي قاله لاجل التسبحة.
- (9) Athanasius of Alexandria. Various extracts :
- (a) From his treatise on the Incarnation (ff. 24b-25b) : وقال المخطوط اثناسيوس الرسولي بطريرك
الاسكندرية في مقالة قالها قانونا لاجل تجسد الله الكلمة.
- (b) From his treatise on the Profession of Faith. Two extracts (26a-27b) : وقال ايضا :
هذا القديس انا اثناسيوس في الميمر الذي وضعه في الامانة.
- (c) From his treatise on the Holy Trinity and the Economy of our Lord (ff. 27a-30a) :
وقال ايضا المعلم اثناسيوس الرسولي في مقاله لاجل الثالوث المقدس وتدير المسيح سيدنا.
- (d) From his Profession of True Faith. Five extracts (fol. 30) : وقال ايضا القديس :
اثناسيوس الرسولي في اعترافه بالامانة المستقيمة.
- (e) From his discourse on the Body and the Soul, and on the Descent of our Lord
into Hades (fol. 31a) : وقال ايضا هذا القديس لاجل النفس والجسد ونزول ربنا يسوع المسيح :
الى الجحيم وصعوده بالابرار.
- (f) From his discourse on the Incarnation. Three extracts (fol. 31b) : وقال ايضا القديس :
اثناسيوس الرسولي في الميمر الذي قاله على تجسد الرب.
- (g) From his third discourse on the Trinity, against the Arians (fol. 32a) : وقال في الميمر :
الثالث الذي قاله في الثالوث المقدس يوبخ الاربوسيين.
- (h) From his twelve points to the Emperor Constantius, after he had recalled him
from his exile (ff. 32a-35b) : وقال ايضا هذا القديس اثناسيوس الرسولي اثني عشر وصية :
اوصى بها الملك قسطنطينوس ابن قسطنطين الملك لما رده من النفي الذي نفاه اليه.
- (i) His letter to Epictetus, bishop of Corinth (ff. 35b-43b) : رسالة من قول ابينا القديس :
اثناسيوس بطريرك الاسكندرية الى انكيطس (sic) اسقف قورنثياس.
- (10) Basil of Caesarea :
- (a) From his discourse against Eunomius (fol. 43b) : قال القديس باسيليوس اسقف قيسارية :
قبادوقية في الميمر الذي كتب به الى اونايموس.
- (b) From his letter to Amphilocheus (?) (fol. 43b) : وقال ايضا في رسالته الى انفيلوسيس (sic) :

- (c) From his commentary on the words of Solomon "The Lord created me"
(ff. 44a-48b) : وقال هذا المعبوط باسيليوس تفسير قول سليمان ان الرب خلقني.
- (d) From his Profession of Faith in the Trinity (ff. 45a-48b) : امامة القديس باسيليوس التي قالها في التالوث المقدسة.
- (e) From his Canons, which number 106 (ff. 48b-49b) : الامانة التي قالها هذا القديس باسيليوس اسقف قيسارية قبادوقية في اول قوانينه وهي مائة وستة قانون.
- (11) Gregory Nyssen :
- (a) From the 15th discourse of his Commentary on the Song of Solomon (ff. 49b-50b) : وقال القديس اغريغوريوس اسقف نيسيس اخو الكبير باسيليوس في المير الخامس عشر من تفسير كتاب سليمان الذي هو نشيد الانشاد.
- (b) From his discourse on the baptism of our Lord (ff. 50b-51b) : وايضا قال هذا القديس اغريغوريوس اخو باسيليوس المعلم العظيم في المير الذي قاله على معمودية سيدنا يسوع المسيح.
- (c) From his commentary on Philip. (fol. 52b).
- (d) From his discourse on Penitence (ff. 52b-56a) : قال ايضا هذا القديس اغريغوريوس اسقف نيسيس على التوبة وما يناله الذي يتوب من خطيته من النعيم والراحة.
- (12) Felix of Rome, from his discourse on the Incarnation and Faith. Three extracts (fol. 56) : قال الشهيد فيلكس بطريرك رومية في ميمره على التجسد والامانة :
- (13) Hippolytus of Rome :
- (a) From his letter to Dionysius (fol. 60b) : وقال القديس ابوليدس بطريرك رومية في رسالته الى ديونيسيوس. Another quotation from the same letter on fol. 60b.
- (b) From his letter to Barsadagis¹ (ff. 59a-60b) : رسالة اخرى من هذا المعلم بوليدس بابا رومية الى برسداجيس.
- (c) from his Encyclical letter (ff. 60b-61a) : وايضا رسالة اخرى من هذا المعلم الفاضل بوليدس بطريرك رومية الى جميع الاساقفة في كل مكان.
- (d) From his discourse on the unity of Christ. Three extracts (ff. 61a-62b) : مقالة ايضا : قالها هذا القديس بوليدس الفاضل بابا رومية لاجل وحدانية المسيح.
- (e) From his discourse on the Incarnation (ff. 62b-64a) : وقال هذا القديس بوليدس لاجل تجسد الله الكلمة.
- (14) Metholigen,² bishop of Rome (fol. 64) : وقال مطوليفن (sic) بابا رومية. صار الباهتون غير عالمين الخ.

¹ In Harnack's *Christliche Schriften*, p. 645, this name appears as *Bardagsis*.

² In MS. Mingana Syriac 481, ff. 212b-213b (*ibid.*, p. 888), this name is spelt "Methologen," and in Mingana Syriac 344 (*ibid.*, p. 639), the name is spelt "Metholigus."

- (15) Hippolytus of Rome, from his letter to Severianus of Gabala ¹ (ff. 64b-65a) : وقال القديس ابولندس (sic) بطريك رومية في رسالته الى ساويريانس القديس اسقف غايله (sic).
- (16) Sylvester of Rome, from his treatise against the Jews about the Passion of our Lord وقال سليطرس القديس بطريك رومية لليهود لاجل الام المخلص ربنا يسوع المسيح : (fol. 65)
- (17) Anatolius, bishop of Rome, called " the shining lamp " (ff. 65b-66a) : وقال اتطاليس المصباح المضي بطريك العظمى رومية.
- (18) St. Ephrem :
 (a) From his discourse on the Virgin. Two extracts (fol. 66a) : وقال القديس مار افرام السرياني فم البركة في الميمر الذي قاله لاجل مريم العذرى في كل زمان منذ ولادتها الى حين نياحتها.
 (b) From his commentary on the *Pearl*. Three extracts (ff. 66b-68a) : وقال ايضا هذا القديس مار افرام في تفسير الدرة.
- (19) Proclus of Constantinople :
 (a) From his discourse on the Nativity (fol. 68a) : وقال ابرقلس اسقف كسكس ونقل الى القسطنطينية . . . في الميمر الذي قاله لاجل ولادة المسيح غلصنا بالجسد.
 (b) From his discourse on Thomas. Two extracts (fol. 68b) : وقال ايضا من الميمر الذي قاله لاجل توما.
 (c) From his discourse on the Incarnation (ff. 68b-69a) : وله ايضا في الميمر الذي قاله لاجل تانس الله الكلمة.
 (d) From his letter to Armenia. Two extracts (fol. 69a) : وقال ايضا هذا القديس في رسالته الى الارمنية.
 (e) From his discourse on the Annunciation (fol. 69) : وقال ايضا هذا القديس في الميمر الذي قاله لاجل بشارة الملاك غبريال للسيدة العذرى مرتميم الطاهرة.
 (f) From his discourse on the Creed. Two extracts (ff. 69b-70a) : وقال ايضا في ميمر وضعه لاجل الامانة.
 (g) Again from his discourse on the Incarnation (ff. 70a-73a) : وقال ايضا هذا القديس ابرقلس في ميمره لاجل تجسد سيدنا يسوع المسيح.
- (20) Severianus, bishop of Gabala, which is Askalon (fol. 73a) : وقال القديس ساوير (sic) اسقف غايله (sic) وهي عسقلان.
- (21) Euphrasius, the archbishop of the Armenians. Two extracts (fol. 73) : وقال القديس افروسيوس ريس اساقفة الارمن.

¹ This name " Gabala," owing to a slight change in Arabic characters between the letters *b* and *y*, appears in the MS. as " Gayla." The copyist of Mingana Syr. 481, fol. 213b, where the same quotation is found, not being familiar with the word " Gabala," or " Gayla," changed it to " Gilan," the old Persian province on the Caspian Sea.

- (22) John of Jerusalem, from his discourse on the Creed (ff. 73b-76a) : وقال القديس يوحنا : اسقف ايروشليم في ترتيب ما وضعه في الامانة.
- (23) Theodotus, bishop of Ancyra, from his discourse on the Nativity (ff. 76a-78b). Eight extracts : وقال القديس تاووظوس اسقف انقرا في المقالة التي قالها لاجل ميلاد مخلصنا :
- (24) Epiphanius of Cyprus :
- (a) From his work *Ancoratus*. Thirteen extracts (ff. 78b-96a) : وقال القديس ايفانيوس : اسقف قبرس في كتابه الكبير المسمى كتاب المرسا.
- (b) From his book on the *Twelve Precious Stones* (fol. 88b) : وقال ايضا هذا القديس في : الكتاب الذي قاله لاجل الانبي عشر حجر.
- (25) Gregory Nazianzen :
- (a) From his discourse on the Trinity (ff. 96a-98a) : وقال القديس اغريغوريوس الناطق بالالهيات اسقف انزينزو . . . مما قال في الثالوث المقدسة المتساوية.
- (b) From his discourse on the Son. Two extracts (fol. 98) : وقال في ميمره على الابن :
- (c) From his letter to Cledonius (ff. 98b-99b) : وقال ايضا هذا القديس اغريغوريوس في رسالته : الى اقلندونيوس.
- (d) From his discourse on the Nativity (ff. 99b-100a) : وقال ايضا في ميمره على الميلاد الذي : اوله ولد اليوم.
- (26) John Chrysostom :
- (a) From his discourse on the Trinity. Two extracts (ff. 100a-109b) : وقال المغبوط يوحنا : فم الذهب بطريرك القسطنطينية في ميمر قاله لاجل الامانة بالثالوث المقدسة المتساوية.
- (b) From his discourse on the Nativity. Three extracts (ff. 109b-110a) : وقال ايضا في : ميمره على الميلاد المجيد.
- (c) From his commentary on Matthew. Two extracts (fol. 110a) : وقال هذا القديس في : تفسير انجيل متى عن قول الملاك ليوسف.
- (d) From his commentary on John (fol. 110) : وقال ايضا في الميمر السابع والسبعون في تفسير : انجيل يوحنا.
- (e) From his discourse on the Nativity, which begins : " With great mystery." Three extracts (ff. 110b-113a) : وقال ايضا في ميمر على الميلاد الذي اوله بسر عجيب :
- (f) From the 77th discourse of his commentary on John (fol. 113a) : وقال ايضا في الميمر السابع والسبعون من تفسير انجيل يوحنا.
- (g) From his commentary on Psalm 46 (fol. 113) : وقال ايضا في المناظر التي وضعها في تفسير : مزمو ر ستة واربعون.

- (h) From the 3rd discourse of his commentary on the Second Epistle to the Corinthians (fol. 113b): وقال ايضا هذا القديس يوحنا فم الذهب في الميمر الثالث في تفسير رسالة بولس الثانية الى اهل كورنثيوس.
- (i) From the 4th discourse of his commentary on the Epistle to the Hebrews (fol. 113b): وقال ايضا في الميمر الرابع من تفسير رسالة بولس الى العبرانيين.
- (j) From his commentary on the Epistle to the Ephesians. Six extracts (ff. 114a-117a): وقال ايضا في الميمر الثالث من تفسير رسالة افسس.
- (k) From his discourse on the Ascension. Four extracts (ff. 117a-118b): وقال ايضا في ميمره على الصعود في يوم الاربعين.
- (l) From his discourse on the Annunciation (ff. 118b-119a): وقال ايضا في ميمره على البشارة وما قاله الملاك للعذرا القديسة.
- (m) From his discourse on the Nativity, which begins: "The Fathers and the Prophets." Three extracts (fol. 119): وقال ايضا في ميمره على الميلاد الذي اوله ان الابا والانبيا الخ.
- (27) Theophilus of Alexandria :
- (a) From his discourse on Faith (ff. 119b-120a): قال القديس تاوفيلس بطريرك المدينة العظمى الاسكندرية لاجل الامانة.
- (b) From *Heretistica*,¹ xxi. (fol. 120a): وقال ايضا في الارطسثيكا الحادي والعشرون.
- (28) Cyril of Alexandria :
- (a) From his *Profession of Faith* (ff. 120a-121a): امانة القديس كيرلس ريس اساقفة الاسكندرية ومعلم المسكونة.
- (b) From his book *Dialogues with Hermias*, on the Catechumens: تعليم الامانة المقدسة قالها القديس كيرلس في الكتاب الذي سما بهرمس تعليم للموعوظين من قبل ان يعمودهم.
- (c) From his discourse on the Trinity (ff. 123a-126a): ميمر قاله القديس كيرلس تكلم فيه لاجل الثالوث.
- (d) From his letter to John (of Antioch?). Two extracts (ff. 126a-127a): وقال ايضا في رسالته الى يوحنا المتنسك بالطهارة.
- (e) From his discourse on Faith (fol. 127): وقال ايضا هذا القديس في الامانة.
- (f) From his letter to the monks about the Virgin *Theotokos* (fol. 128): وقال ايضا هذا القديس المعلم كيرلس يكتب الى الرهبان في ميمر له لاجل والدة الاله مرتعير العذرى.
- (g) From his 2nd letter to Severus (fol. 128b): وقال ايضا في كتابه الثاني الذي لسورس.

¹ This word "Heretistica," which often occurs in the MS., may possibly be derived from the Greek *aipektorēs* (selector), and may consequently mean "select letters," "collection of extracts."

- (h) From his discourse on Faith, addressed to the Emperor Theodosius (ff. 128b-129a) :
وله ايضا من مقالة قالها لتاوضوسيوس الملك لاجل الامانة المستقيمة التي لسيدنا يسوع المسيح.
- (i) From his letter to John, after having received his answer (fol. 129) :
من مقالته الى : يوحنا من بعد ما اخذ منه.
- (j) From his letter to Nestorius (ff. 129b-130b) :
رسالة القديس كيرلس يكتب الى نسطور المنافق :
- (k) From his discourse on the Unity of Christ (ff. 130b-131a) :
وله ايضا من الميمر الذي : قاله ان واحد هو المسيح.
- (l) From the 5th *tomos* against Nestorius (fol. 131) :
وله ايضا من طومسه الخامسة الى نحو : تجديد نسطور.
- (m) His letter to John of Antioch (131b-132a) :
رسالة من هذا القديس كيرلس الى يوحنا ريس : اساقفة انطاكية.
- (n) His letter to Acacius of Scythopolis (fol. 132a) :
رسالة من هذا القديس الى اقاميس (sic) : اسقف امورنا (sic).
- (o) His letter to Acacius of Melitene (fol. 132) :
رسالة كتب بها الى اقايس اسقف ملطن :
- (p) From his letter to the Synod of the Egyptian bishops assembled in Alexandria against Nestorius. Four extracts (ff. 132b-135a) :
كلام يسير من رسالة القديس كيرلس : والمجمع الذي اجتمع بالاسكندرية من صقع مصر يكاتبون نسطوروس.
- (q) His letter to Nestorius. Three extracts (ff. 135a-139b) :
وايضا رسالة منه يكتب الى نسطور :
- (r) From his letter to the Oriental bishops (fol. 139b) :
ومن هذا المعلم القديس كيرلس الى المشرقين :
- (s) From his 2nd *Profession of Faith* (fol. 140a) :
ومن الامانة التي للمعلم القديس كيرلس في : السنة الثانية من الدور.
- (t) From his *Thesaurus*. Two extracts (fol. 140) :
وله ايضا من الكنز :
- (u) From his letter to Eulogius (ff. 140b-141a) :
ومنه ايضا الى اولوجيوس الكاهن :
- (v) From his commentary on the First Epistle to the Corinthians (fol. 142a) :
وقال ايضا : في الميمر الخامس الذي قاله في الرسالة الاولى لبولس.
- (w) From his discourse on the Incarnation of the Word (ff. 142a-145a) :
وقال ايضا من : اجل تانس الكلمة.
- (x) From his first book of *Thesaurus* (fol. 145a) :
وايضا لهذا القديس كيرلس من الكتاب الاول : الكبير الذي يسمى الكنز.
- (y) From the seventh chapter of the second book of *Thesaurus* (fol. 145) :
وله ايضا من : الفصل السابع من الكتاب الثاني الذي الكنز الح.

- (z) From the eighth chapter of this same book. Three extracts (ff. 146a-147b) :
وقال ايضا في هذا الميمر في الفصل الثامن لاجل المكتوب في الامثال الذي تقوله الحكمة ان الرب خلقتني.
- (aa) From the forty-ninth chapter of his discourse on the Unity of Christ (fol. 147b) :
وقال ايضا في الميمر الذي قاله لاجل المسيح واحد في الفصل التاسع والاربعون.
- (bb) From his *Book of Questions*. The questions quoted are Nos. 21, 75, 83, 87, 117, 207, 217 (ff. 147b-149b). Begins : اخذ انسانا الح. وعشرين. وايضا من المسئلة الحادية وعشرين.
- (cc) Letter to Succensus (ff. 149a-154a) : (sic) رسالة من القديس كيرلس الى سوكنسس (sic) دناقيسارية الهيسوريا.
- (dd) His second letter to Succensus (ff. 154a-157b) : الرسالة الثانية من ابا كيرلس الى هذا : الاب سوكنسس اسقف قيسارية الهيسودية (sic).
- (ee) From his letter to the pious emperors (ff. 157b-169a) : وقال ايضا هذا القديس كيرلس : فيما كتب به الى الملوك الانقيا.
- (ff) From the seventh chapter of his Explanation of the Mystery of Christ, against Nestorius (fol. 169a) : وقال ايضا هذا الاب في الفصل السابع من تفسير سر المسيح يقاوم امانة نسطور : Nestorius (fol. 169a).
- (gg) From his *Scholia* (ff. 169a-171a) : وقال ايضا في الاسخيلونة الثالث عشر :
- (29) Theodosius of Alexandria :
(a) From his Synodical Letter to Severus of Antioch (ff. 171a-172a) : وقال القديس تاوضوسوس المعترف بالحق في رسالته السنوديقن التي كتبها لما صار بطريركا على كرسي الاسكندرية الى الطاهر ساويرس بطريرك انطاكية.
(b) From his discourse on the Trinity (ff. 172a-178b) : وقال ايضا هذا القديس تاوضوسوس : في ميمر وضعه لاجل الثالوث المقدس . . . وهو الميمر الذي قاله بعد نفيه.
(c) From his letter, when in exile, to the people of Alexandria (ff. 179a-181a) : وقال ايضا : هذا الاب تاوضوسوس في رسالته التي كتبها وهو في النفي الى الشعب المحب للمسيح بمدينة الاسكندرية.
- (30) Severus of Antioch :
(a) His *Profession of Faith*, presented to the Emperor Anastasius (ff. 181a-185b) : الامانة المستقيمة التي كتبها القديس ساويرس بابا مدينة الله العظمى انطاكية الى الملك المحب لله انسطاسيوس وكل الشعب لما نفي مقدونيوس المنافق.
(b) From his letter to Julian on the Incarnation (ff. 185b-188a) : وقال ايضا هذا القديس ساويرس في رسالته الى يوليانوس القبرساوس (sic) لاجل تجسد الاله الكلمة.
(c) From his discourse on "My God, my God, why hast Thou forsaken me ?" (fol. 188) : وقال ايضا في ميمره لاجل المكتوب الالهى الالهى لماذا تركتني.
(d) From his discourse read before the emperor (ff. 188b-189b) : وقال ايضا هذا القديس الاب ساويرس البطريرك في مقالته الذي قالها قدام الملك.

- (e) From his letter to the emperor. Two extracts (ff. 189b-190a) : وقال ايضا فيما كتب به الى الملك.
- (f) From his Synodical Letter to John of Alexandria. Two extracts (ff. 190a-191a) : وقال ايضا في رسالة سنوديقن منه الى القديس يوحنا بطريرك اسكندرية.
- (g) From his Synodical Letter to Theodosius of Alexandria (ff. 191a-195a) : وقال ايضا في رسالة سنوديقن منه الى القديس تاوضوسيوس بطريرك الاسكندرية جواباً عن رسالة سنوديقن كتبها اليه.
- (31) Jacob of Serug :
 (a) From his *maimra* on Nativity. Two extracts (fol. 195a) : وقال القديس يعقوب اسقف مدينة سروج في الميمر الذي قاله على الميلاد.
 (b) From his *maimra* on the Passion. Two extracts (fol. 195) : وقال ايضا في المقالة التي قالها لاجل الالام المحيية واولها يا ابن الله الحي.
- (32) Benjamin of Alexandria, from "Heretistica" xvi. against those who say that the divinity of God is mortal (ff. 195b-200a) : وقال القديس ابا بنيامين بطريرك الاسكندرية في الارطستيكا السادسة : عشر يوبخ المخالفين الذين يقولون ان لاهوت الله الكلمة موات.
- (33) John of Alexandria, from his Synodical Letter to Cyriacus of Antioch (ff. 200a-205b) : وقال القديس ابا يوحنا بطريرك الاسكندرية في رسالته السنوديقن الى القديس قرياقس بطريرك انطاكية.
- (34) Cyriacus of Antioch, from his letter to Mark, Patriarch of Alexandria (ff. 205b-211b) : وقال القديس قرياقوس بطريرك انطاكية في رسالته السنوديقن الى الطاهر ابا مرقس بابا الاسكندرية.
- (35) Theodosius of Antioch, from his letter to Michael of Alexandria (ff. 211b-214a) : وقال القديس تاودوسيوس بطريرك انطاكية في رسالته السنوديقن الى القديس الطاهر ابا ميخائيل بطريرك الاسكندرية.
- (36) Dionysius of Antioch, from his Synodical Letter to Michael of Alexandria (ff. 214a-216a) : وقال القديس ديونوسيوس بطريرك انطاكية في رسالته السنوديقن الى الاب القديس ابا خايل (sic) بابا اسكندرية : 216a)
- (37) Gabriel of Alexandria, from his Synodical Letter to John of Antioch (ff. 216a-218b) : وقال القديس ابا غبريال بابا الاسكندرية في رسالته السنوديقن الى القديس ابا يوحنا بطريرك انطاكية.
- (38) Cosmas of Alexandria :
 (a) From his Synodical Letter to John of Antioch (ff. 218b-220b) : وقال القديس ابا قزمان بطريرك الاسكندرية في رسالته السنوديقن الى ابا يوحنا بطريرك انطاكية.
 (b) From his letter to Basil of Antioch (ff. 220b-222b) : ومن رسالة الاب ابا قزمان الى ابا باسيليوس بطريرك انطاكية جواباً عن رسالته.
- (39) Basil of Antioch, from his Synodical Letter to Cosmas of Alexandria (ff. 222b-229a) : وقال القديس باسيليوس بطريرك انطاكية في رسالته السنوديقن الى ابا قزمان بطريرك الاسكندرية.
- (40) Macarius (Maḳārah), Patriarch of Alexandria, from his Synodical Letter to John of Antioch (ff. 229a-231a) : وقال القديس ابا مقاره بطريرك الاسكندرية في رسالته السنوديقن الى الطاهر ابا يوحنا بطريرك انطاكية.

- (41) Dionysius, Patriarch of Antioch, from his Synodical Letter to Menas,¹ Patriarch of Alexandria (ff. 231a-236a): وقال الاب انبا ديونوسيوس ريس اساقفة انطاكية من رسالته السنوديقن الى انبا مينا : بطريرك الاسكندرية.
- (42) Menas of Alexandria, from his Synodical Letter to John of Antioch (ff. 236a-238a): من رسالة سنوديقن للاب انبا مينا ريس اساقفة الاسكندرية الى الاب الطاهر انبا يوحنا بطريرك مدينة الله انطاكية.
- (43) Dionysius of Antioch, from his Synodical Letter to Menas of Alexandria (ff. 238a-241a): وقال القديس الطاهر ديونوسيوس بطريرك انطاكية من رسالته سنوديقن الى انبا مينا بطريرك اسكندرية.
- (44) John of Antioch :
 (a) From his Synodical Letter to Menas of Alexandria, when the Emperor of Constantinople seized the former, in 1280 of the Martyrs (A.D. 969), and brought him to Constantinople to be interrogated by the Patriarch of the Metropolis (ff. 241a-247a): من رسالة سنوديقن للاب الطاهر انبا يوحنا بطريرك انطاكية الى انبا مينا بابا الاسكندرية : لما انفذ ملك الروم واستاسر انبا يوحنا بابا انطاكية ومضى به الى القسطنطينية واحضره بحضرته وبابا القسطنطينية حاضر ومقدمي الملك وجادله بطريرك القسطنطينية.
- (b) From his Synodical Letter to Menas of Alexandria (ff. 247a-250a): وقال القديس انبا يوحنا بطريرك انطاكية في رسالة سنوديقن منه الى الاب الطاهر انبا مينا بطريرك الاسكندرية.
- (45) Hippolytus ² of Rome :
 (a) From his discourse on the Incarnation (fol. 244a): وقول القديس بولتس اسقف رومية في : ميمره الذي بازا المجاهدين لئان كمة الله بسبب مساواته في الجوهر.
- (b) From his discourse on the Union of the Body of Christ with His Divinity (*ibid.*): وله ايضا في ميمره الذي على اتحاد جسد المسيح ولاهوته.
- (c) From his letter to Dionysius of Cyprus (fol. 244b): وله ايضا من رسالته الى ديونوسيوس : اسقف قبرص.
- (46) Philotheus of Alexandria :
 (a) From his letter to Dionysius, Patriarch of Antioch (ff. 250a-253a): فصل من رسالة : انبا فيلوتاوس بطريرك الاسكندرية الى الاب الطاهر ديونوسيوس بطريرك انطاكية.
- (b) From his Synodical Letter to Athanasius, Patriarch of Antioch (ff. 253b-255b): من رسالة سنوديقا من انبا فيلوتاوس بطريرك الاسكندرية الى انبا اثناسيوس بطريرك انطاكية.
- (47) Athanasius of Antioch, from his Synodical Letter to Philotheus of Alexandria (ff. 255b-258a): من رسالة سنوديقن من انبا اثناسيوس بطريرك انطاكية الى انبا فيلوتاوس بطريرك الاسكندرية : 255b-258a).
- (48) John, Patriarch of Antioch, from his letter to Zechariah, Patriarch of Alexandria (ff. 258a-261a). Two letters : من رسالة سنوديقن من انبا يوحنا بطريرك انطاكية الى انبا زخارياس بطريرك الاسكندرية : (ff. 258a-261a).

¹ Written also Minas or Mennas.

² These extracts from Hippolytus are found in the Synodical letter of John of Antioch.

(49) Zechariah, Patriarch of Alexandria, who was the 64th in the series of the Patriarchs of that city:

(a) From his Synodical Letter to John of Antioch (ff. 261b-264a): من رسالة سنوديقن لابنا زاخارياس بابا الاسكندرية وهو الرابع والستون من عدد البطارقة الى ايينا الطاهر ابنا يوحنا بطريرك انطاكية جواباً عن رسالته السنوديقن الواردة اليه.

(b) From his Synodical Letter to John of Antioch, in the year 403 of the Hijrah (A.D. 1012) (ff. 264a-265b): من رسالة سنوديقن من الاب ابنا زاخارياس بطريرك الاسكندرية الى ابنا : 1012) (ff. 264a-265b) يوحنا بطريرك انطاكية في سنة ثلثة واربعماية هلالية.

(50) Sanutius, Patriarch of Alexandria:

(a) From his Synodical Letter to Dionysius, Patriarch of Antioch, in answer to the latter's letter, in 752 of the Martyrs (A.D. 1036) (ff. 265b-269a): من رسالة سنوديقن للاب الطاهر ابنا سانوتيوس بطريرك الاسكندرية ومصر الى القديس ديونوسيوس بطريرك انطاكية جواباً عن رسالته اليه الواردة في سنة ٧٥٢¹ سبعمائة واثنين وخسين للشهدا الاطهار.

(b) From his Synodical Letter to Dionysius of Antioch, in answer to his letter, in 751 of the Martyrs (A.D. 1035) (ff. 269a-278a): من رسالة سنوديقن لابينا سانوتيوس بطريرك الاسكندرية الى ابنا ديونوسيوس بطريرك انطاكية والمشرق جواباً عن رسالته الواردة في سنة ٧٥١ للشهدا الاطهار.

The date 751 is written also in Coptic numerals.

Among the Fathers quoted is Ignatius of Antioch (fol. 276b): قال اغناطيوس لابس الله:

(51) Dionysius of Antioch, from his Synodical Letter to Sanutius of Alexandria (ff. 278a-280a): من رسالة سنوديقن لابينا ابنا ديونوسيوس بطريرك انطاكية الى ايينا ابنا سانوتيوس بطريرك الاسكندرية:

(52) Christodolus, Patriarch of Alexandria:

(a) From his letter to John of Antioch (ff. 280a-282b): من رسالة الاب ابنا اخرسطودولو بطريرك الاسكندرية الى ابنا يوحنا بطريرك انطاكية.

(b) From his yearly Encyclical to all the bishops under his jurisdiction (*Heretistica*, xvi., xvii., xx., xxi., xxiii.) (ff. 282b-285a): من الارطستيكا السادسة عشر الصادرة من الاب ابنا اخرسطودولو الى جميع كراسي الاسكندرية في كل سنة.

(53) John of Antioch:

(a) From his Synodical Letter to Christodolus of Alexandria (ff. 285a-288b): من الاب ابنا يوحنا رسالة سنوديقن بطريرك انطاكية الى الاب ابنا اخرسطودولو بطريرك الاسكندرية.

(b) From his second Synodical Letter to Christodolus of Alexandria (ff. 288b-293b): ومن رسالة سنوديقن من الاب الجليل ابنا يوحنا بطريرك انطاكية الى ابنا اخرسطودولو بطريرك الاسكندرية.

(c) From his Synodical Letter to Christodolus of Alexandria, carried by Timothy, bishop of Jerusalem, and read in the towns of Egypt in the year 782 of the

¹ Written also in Coptic numerals.

من السنوديقن المنفذ من انا يوحنا بطريرك انطاكية : (ff. 292b-294a) Martyrs (A.D. 1066) الى انا اخرسطودولو بطريرك الاسكندرية على انا طيماتاوس مطران بيت المقدس مما قرئت بالمعلقة وابو سرجه وقرئت في امشير سنة ٧٨٢ للشهدا الاطهار.

The date 782 is written also in Coptic numerals.

In a chapter found in the book of the Synodicon of the Coptic Church (fol. 286), at the beginning of the letters of the above John, Patriarch of Antioch, are quotations from the following Christian Arab writers :

(54) Ḥabīb, bishop of Tegrīt, who is called Abu Rā'īṭah, and who flourished in the ninth Christian century ; from his letter to the Christians from the West found in the Baḥrain (on the Persian Gulf). Three extracts (ff. 292b-293a) : هذا الفصل مكتوبا في اول رسايل هذا الاب انا يوحنا في : عدد الورق ¹ ٢٨٦. وقال انا حبيب اسقف تكرت ويكنا ابي رابطة (sic) في رسالة له الى من بالبحرين من نصارى المغرب.

(55) Yahya b. 'Adi (b. Ḥamīd a. Zakarīa'), who died in A.D. 974, from his letter to Kāsim b. Ḥabīb abu Ḥasan, against the Nestorians (ff. 293a-294a) : وقال ابو زكريا يحيى ابن عدي ابن حميد : ابن (sic) زكريا في رسالة منه الى ابي الحسن القسم ابن حبيب رد على النسطورية.

(56) Gregory Thaumaturgus, his twelve chapters on the Incarnation, with a commentary (ff. 294a-297b) : الاثني عشر فصل للقديس اغريغوريوس الاسقف صانع العجايب قالها على تجسد المسيح له المجد :

(57) Hippolytus of Rome, his six Anathemas, as quoted by Timaeus of Antioch (ff. 297b-298a) : الحروم الذي قالها بوليدس ريس اساقفة رومية مما استشهد به طيماووس في كتابه :

(58) Euthalius, bishop of Rome (?), from his five Anathemas on the Faith, as quoted by Cyril of Alexandria in his letters to the emperors (fol. 298) : الحروم الذي من الميمر الذي ليوطاليس : ريس اساقفة رومية من اجل الامانة مما كتب به المغبوط كيرلس الى الملوك الذي قاله من اجل ان المسيح الاء.

(59) Gregory Nazianzen, his twelve Anathemas, found in the letter which he wrote to Cledonius, as translated from Coptic into Arabic (ff. 298b-300a) : الحروم الذي قالها القديس اغريغوريوس : الناطق بالالهيات اسقف انيزنوا . . . من الرسالة التي كتبها الى اقلندونيوس (sic) مما فسر من القبطي الى العربي.

(60) Cyril of Alexandria, his twelve chapters (Anathemas) written in the Council of Ephesus, with a commentary (ff. 300a-306b) : هذا الاثني عشر فصلا التي القديس كيرلس ريس اساقفة : الاسكندرية كتبت من افسس من المجمع المقدس.

(61) Theodosius, Patriarch of Alexandria, his five Anathemas found in the letter which he wrote to Alexandria while in exile (ff. 306b-307a) : الحروم التي قالها القديس تاودوسيوس بطريرك : الاسكندرية في الرسالة التي كتبها الى الاسكندرية.

(62) John, bishop of Baralus, his thirteen Anathemas found in the discourse on the Church Ordinances (ff. 307b-309a) : الحروم التي قالها انا يوحنا اسقف الهرلس في الميمر الذي قاله على ترتيب الكنيسة :

¹ Written in Coptic numerals.

(63) Cyril of Alexandria, various quotations from his works, with special reference to his discourse against Apollinarius (ff. 311b-313a), and to his *Thesaurus*. On fol. 311 is a short quotation from the letter of Gregory Nazienzen to Cledonius (ff. 309a-315b). Headed : فصول من كتب الابا القديسين شهادات على التجسد. قال القديس كيرلس بطريرك الاسكندرية.

The MS. which is described in the colophon : "Profession of Faith of our Holy Fathers, Doctors of the orthodox Church," is dated (fol. 315b) Monday, 12th of the Coptic month Messori, of the year 1584 of the Martyrs (A.D. 1868), and written in the monastery of the Abbot Paula (Paul), by the priest-monk Shenūdah, for Rizk George Khashshāb, of the Jacobite community of Cairo.

تم وكمل نسخ هذا الكتاب الشريف المتضمن لاعتراف ابائنا القديسين معلمي البيعة الارتدكية بمعونة الثالوث المقدس في يوم الاثنين المبارك ثاني عشر شهر مسري سنة الف وخسماية اربعة وثمانين للشهدا الاطهار . . . بدير ايونا القديس العظيم البار انا بولا الكبير اول السواح على يد كاتبه المسكين . . . قص شنوده خادم دير القديس البار انا بولا . . . والمهتم به والصارف عليه . . . الحواجه رزق جرجس الحشاش لقا بمدينة محروسة مصر موطناً واليعقوبي ديناً الخ.

Clear and bold Egyptian Naskhi. Headings in red. Well rubricated. Broad margins. Leaves numbered in Coptic numerals.

The MS. seems to have been well collated with the original, as on many pages is found the following inscription on the margin : "The collation has reached here."

[Mingana Chr. Arab. 67.]

42.

335 × 219 mm. 62 leaves. Twenty-five lines to the page.

The orations of St. Athanasius of Alexandria against the Arians, or *Orationes IV contra Arianos* (κατὰ Ἀρειανῶν λόγοι δ').

مقالات اثناسيوس الكبير رئيس اساقفة الاسكندرية ضد الاريوسيين.

As the MS. is incomplete at the beginning and at the end it has no regular title, and the titles of two orations are also missing in the middle of the MS. owing to two lacunae. The only titles found in the MS. are those of the third oration (fol. 8b) and the fifth oration (fol. 62b).

The third oration begins : المقالة الثالثة ضد الاريوسيين لاينا الجليل في القديسين اثناسيوس الكبير ريس اساقفة اسكندرية. اما انا فاني كنت اظن ان المرائين الجنون الاريوسية قد كفوا فيما بعد للتوبيخات التي كتبناها ضدهم قبل الان والبراهين التي في اثبات الحق نادمين على ما اجتهدوا فيه وتكلموا به من الردي على المخلص. واما هم فلا اعلم كيف انهم ولا بهكذا يستحون لكنهم كالحنازير والكلاب قد يتمرغون في قيهم والحماة القدرة مخترعين لهم بالحري اقتباسات الكفر.

The fifth oration begins : المقالة الخامسة ضد الاريوسيين لاينا الجليل في القديسين اثناسيوس الكبير ريس اساقفة اسكندرية. ان الكلمة هو آله من آله لان والله كان الكلمة وايضا الذين منهم الآباء ومنهم المسيح الذي لم يزل على الكل الهاً مباركاً الى الدهور امين. فمن حيث ان المسيح هو اله من اله وكلمة الله وحكمته وابنه وقوته لهذا السبب قد يخبر باله واحد في الكتب.

In comparing the beginning of these orations with the Greek work of St. Athanasius, we notice first that in the Greek the orations are only four, and not five as in the present MS. We are not in a position to solve definitely this problem, owing to the lacunae at the beginning. We may only conjecture that another short work by Athanasius against the Arians may have been counted as the first oration. That this hypothesis is possible is borne out by the fact that, as seen in the above quotations, the third oration of the MS. corresponds with the second oration of the Greek text, and the fifth oration with the fourth oration of the Greek text. We give below, from the beginning of the second and fourth orations as translated from the Greek in the series entitled : *The Ancient and Modern Library of Theological Literature*, the words corresponding with the above Arabic quotations :

P. 82. "I had, indeed, hoped that the arguments I had brought forward against the blasphemies of the Arians, and against the absurdities and errors of their doctrines, would have been sufficient to entirely confute these heretics, and to reduce them to silence; and to make them sensible of, and sorry for, the impieties they have invented and uttered against the Blessed Lord. But alas! it is no easy matter to make them acknowledge their errors. Just as swine and dogs wallow in their own vomit and mire, even so do they revel in their irreligion, and invent further fallacies."

P. 262. "The Word is God of God, for 'The Word was God' (S. John i. 1), and again, S. Paul says, 'Whose are the Fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Amen' (Rom. ix. 5). Moreover, since Christ is God of God, and the Word, and the Wisdom, and the Son, and the Power of God, therefore it is plain that there is but One God revealed to us in the Holy Scriptures."

Five MSS. of this work of Athanasius, translated by the Greek Orthodox writer Mas'ad Nushū, are registered in Graf's *Catalogue de Manuscrits*, pp. 120-121, 137, 143, 212 and 224.

No date. Written in a clear and slightly bold Egyptian Naskhi of about A.D. 1790. The headings of the *maqālahs* in thick black characters, and their sub-headings in red. Broad margins.

Many leaves have disappeared from the MS. apart from those missing at the beginning and at the end, as there are lacunae between ff. 16-17, 25-26, 32-33, 33-34.

[Mingana Chr. Arab. 101.]

43.

224 × 169 mm. 8 leaves. Eighteen and twenty lines to the page.

A MS. on vellum, containing spiritual and ethical treatises by St. Ephrem.

ميامر مار افرام السرياني

A

Fol. 1a : The end of a parennetic discourse.

Ends : لا تسلك في طريق ديجا وتدع بيت المقدس ليلا يجرحوك ولا يكون لجرحك شفا. السبح لله من جميع خلايقه

B

Ff. 1a-3a : A treatise on the spiritual struggle.

وايضا من قول مار فرام القديس على الجهاد والصراع الروحاني.

Begins : يا بني ليس مثل الهنا كما قال النبي من مثلك يا الله

Ends : انا انسان شقي من يخلصني من جسد هذا الموت فالنعمة لله الذي يخلصنا فيه ويخلصه فينا بنعمة ربنا يسوع المسيح الذي له السبح الى جميع الدهور امين.

C

Ff. 3a-5b : A treatise on the fact that a monk should not laugh nor rejoice, but should weep and sigh over his soul.

See the Graeco-Latin edition of St. Ephrem, i., 254-258.

المسيح قوتي ورجائي. وايضا من قول مار فرام القديس على انه لا ينبغي للراهب ان يضحك ولا يفرح بل يبكي وينوح على نفسه ابدا.

Begins : اول خراب نفس الراهب هو الضحك والبريسا

Ends : وخلصني من كل عمل سو واظهر في جبل التام يا ربي يسوع المسيح خلص العالم امين

D

Ff. 5b-8a : A treatise containing the answer of St. Ephrem to a man who had asked him how to repent.

المسيح الاهي وقوتي. هذا من قول مار فرام القديس.

Begins : جا انسان الى مر افرام فقال له يا سيدي اريني بماذا اطلب التوبة :

Ends : نسال المسيح بن الله ان يرحمنا ويقيمنا عن يمينه مع اصفياه واجباه امين رب العالمين

E

Fol. 8a : A treatise on the demon and death.

المسيح الاهي وقوتي وخلصي. هذا ايضا من قول مار فرام المقدس قاله عن الشيطان والموت.

Begins : يا اخوة من ذاك الذي يقدر ان يتكلم باستقصا كل ما ينبغي :

Incomplete at the end. The final words are : فوضع بين يديه فلما قال له الرب :

Thick vellum. No date. Written in an early Christian Kūfī hand of about A.D. 880. Headings in red. Fairly broad margins. Coarse ornamental patterns in black separate the treatises.

Some paleographical characteristics of the hand used in the MS. are :

(1) The *Alif* resembles the Syriac cursive *Alaf*. This is especially the case with the initial *Alif*, which has at its lower end a sloping stroke to the right.

(2) The initial *Lām* resembles slightly also the Syriac *Lamadh*, but has at the top end a sloping stroke to the left, while the final *Lām* has a straight stroke at the lower end.

(3) The *Kāf* is often formed more or less like a *Lām*. The only difference is that it is not so long, and its lower stroke is slightly elevated at the end.

(4) The diacritical points are often used, but sometimes omitted.

A strip of extremely thin vellum with Greek uncial writing has been glued upside down on fol. 1a, and bound in the corpus of the volume. The strip measures 189 × 19 mm., and

contains part of verse 32, chapter xiii., of St. Matthew's Gospel. Greek paleographers to whom the strip has been shown have pronounced it to be of the first half of the fourth Christian century, and possibly the oldest vellum MS. of the gospels that contains the present verse.

See No. 91 [94].

[Mingana Chr. Arab. 93.]

44.

254 × 170 mm. 228 leaves. Seventeen lines to the page.

A volume consisting of two different ancient MSS. put together by an early binder and containing miscellaneous matter.

A

Ff. 1a-12b: A discourse by Anastasius, the Abbot of the Monastery of Mount Sinai, containing a commentary on Psalm 6. It is read at the beginning of Lent.

ميمر للقديس انسطاسيوس ريس طور سينا تفسير المزمور السادس وعلى مدخل الصوم المقدس. بارك يا رب.
قد ينبغي لنا ايها الاحبا الخ.

B

Ff. 13a-19b: The discourse of Cyril of Alexandria on the Circumcision of our Lord.

لاينا المعظم في القديسين كورلس ريس اساقفة الاسكندرية قول في ختان ربنا يسوع المسيح وهو اليوم الثامن من ميلاده. بارك يا رب. ها نحن نرى المجمع كبيرا جدا.

C

Ff. 19b-24b: The discourse of Michael, the Metropolitan of Damascus, on the beginning of Lent.

لاينا السعيد ميخائيل رئيس اساقفة دمشق قول في دخول الصوم المقدس. بارك يا رب وارحم شعبك الملتام في هيكلك. اني قد نويت يا اخوتي.

D

Ff. 24a-39a: A discourse by John Chrysostom, on the fact that a man must not despair after committing a sin, if he confesses it and repents, illustrated by the example of Elijah the Prophet and St. Peter.

لاينا القديس يوحنا فم الذهب قول في ان لا يابس احد بعد خطيته ان تغفر له اذا اعترف بها وتاب عليها بامثال من الكتب الطاهرة في ايليا النبي وفي بطرس الصفا.

E

Ff. 39a-44b: A discourse by Gregory Nazianzen, on a Faithful Friend, signifying Gregory Nyssen, the brother of St. Basil.

من قول القديس اغريغوريوس التاولفس في الصديق الامين وهو يشير به الى اخو القديس باسيلوس اسقف جزيرة نيسس.

F

Ff. 44b-61b : The Acts of St. Julian, the physician and martyr of Emesa, in the reign of Numerian.

هذه شهادة القديس مار ليان الطبيب القوي بأعمال الله الذي استشهد بمدينة حصص على عهد نفاريس (sic) الملك الكافر.

G

Ff. 62a-72b : An anonymous discourse on the Sunday of the Deprivation of Flesh, in the Greek Church.

ميمر لكريرة مرفع اللحم مما وضعته الحكما القدا المعلمين.

H

Ff. 72b-78b : A discourse read on the Sunday of the Deprivation of Cheese in the Greek Church, by John Chrysostom.

من قول القديس يوحنا فم الذهب يقرأ في احد مرفع الجبن.

I

Ff. 79a-85b : A discourse by St. Ephrem on the Transfiguration of our Lord.

من قول القديس مار افرام على تجلي المسيح في طور تابور المقدس واعلن لتلاميذه الاخيار لاهوته وناسوته.

J

Ff. 86a-92a : A discourse, by John Chrysostom, on the saying of our Lord : " Father, if thou be willing, let this cup pass away from me."

ميمر من قول القديس يوحنا فم الذهب عن قول السيد المسيح ليلة الجمعة الكبيرة يا ابتاه ان كان ممكن يحبر عني هذا الكاس فلتكن مسرتك.

K

Ff. 92a-101b : A discourse, by Jacob of Serug, on the colloquy between the good malefactor crucified on the right side of our Lord and the angel who guarded Paradise.

من قول القديس يعقوب اسقف سروج على العجايب التي كانت بين يدي اللص الذي كان عن يمين الرب وبين الملاك الذي كان يحفظ الفردوس.

L

Ff. 101b-113b : The history of the Prophet Elijah, the Tishbite, and how God took him up to Heaven alive.

خبر سيرة القديس ايليا النبي التشفيتي وكيف نقله الاله حيا على مركبة من نار الى السما.

M

Ff. 113b-147b : The Acts of John the Evangelist, attributed to his disciple, the deacon Prochorus, who is said to be related to St. Stephen Protomartyr.

هذه عجائب يوحنا الرسول المتكلم في اللاهوت كتبها برخورس تلميذه الواحد من السبعة شمامسة نسيب اسطفن اول الشهداء.

Begins : بعد صعود ربنا يسوع المسيح ابن الله الى السموات اجتمع الرسل في الجسمانية فقال لهم بطرس :

The following sub-headings are found in the text :

(1) Fol. 131a : On the composition of the sacred Gospel when our Lord Jesus Christ made manifest His grace.

في كتابة الانجيل المقدس لما بذل ربنا يسوع المسيح نعمته.

(2) Fol. 133b : On the sorcerer Notitianus (*sic*).

في ذكر نوتيتانوس الساحر الصانع الحيات.

(3) Fol. 135b : The return of John to Ephesus.

خبر عودة يوحنا الى افسس.

(4) Fol. 137a : On Drusiana, the wife of Andronicus.

خبر دروسيانيس امراة اندرونيقوس.

Incomplete at the end. The last words are : يا من حفظتني الى الان حتى هذه الساعة طاهرا من مخالطة امراة الامر الذي اخترتني له فظهرت لي في حداتي وقلت انا.

All the above treatises are written in one hand, a clear Syrian Naskhi of about A.D. 1260. Headings in red. The folios are numbered in writing by a later hand at the top of the pages. This hand must have been that of a Melchite, because on ff. 72a and 74-75, the Syriac letter *Kōf* is used to indicate 100.

Thirty-seven leaves seem to have disappeared from the beginning of the MS., as the first numbered folio is 38.

Fairly broad margins, some of which are damaged.

On fol. 78b the copyist has written his name in a confused *dīwāni* hand, which has been rendered almost illegible by age. The words "Isaac" and "Ilyās" may be detected dimly.

An owner has written in pencil on the margins of fol. 59a the list of some bishops of the town of Emesa.

On fol. 107a an unskilled European hand has written : "Padre Domine Jesu Christu NoVenA Ei Spiritu Santo," with a drawing which looks like a fish.

From an inscription on the margins of fol. 101a we learn that in about A.D. 1500 the MS. belonged to a priest Mansūr. A later owner is the priest Paul Rizk, who wrote his name on the fly-leaf at the beginning.

N

Ff. 148a-163b : A theological treatise by the Melchite writer Paul Rāhib, bishop of Sidon, originally from Antioch, who flourished in the thirteenth Christian century.

Title : رسالة عقلية , *The Mental Treatise*.

Begins : ... رسالة مختصرة عقلية انشأها يولص الراهب الحقيق اسقف صيدا الانطاكي :

An index to the work is found on ff. 148a-149a.

The work is divided into 22 *bābs*, the first of which begins, on fol. 149a : الباب الاول في وجود : الحمد لله الحي الحكيم القادر العليم الجواد الحكيم الرحمن الرحيم . . . اما بعد فانني لما ابتدأت.

The 22nd *bāb* begins, on fol. 160b : الباب الثاني وعشرون [في البعث] والنشور بعد الاضمحلال والدنور

O

Ff. 163b-179a : A treatise by the same bishop of Sidon, Paul Rāhib, on the differences in religious belief between the various peoples of the world, with special reference to the Jews who embraced Christianity willingly.

لبولص الراهب المسكين اسقف صيدا الانطاكي شرح الحال الموجودة بها الامم على اختلاف سنتها وتناسع بلدانها ودخول اليهود النصرانية طوعا.

واتبعنا اوامر الرسل الاطهار وسررنا بما انعم الله به علينا وشكرنا احسانه وانعامه لدينا الذي : (fol. 179a) Ends له المجد والوقار الخ.

P

Ff. 179a-194a : A treatise by the same Bishop Paul Rāhib addressed to one of his Muslim friends of Sidon.

Headed : ولبولص الراهب القديس الفاضل اسقف صيدا الانطاكي رسالة الى بعض اصدقائه الذين بصيدا من المسلمين

Ends : سالوني ذلك وجعلوني سفيرا. والحمد لله رب العالمين وهو حسبي وبه استعين

Q

Ff. 194a-197b : A treatise on the differences between the religious beliefs of the various Christian communities, by the same Paul Rāhib.

ولبولص الراهب القديس الفاضل اسقف صيدا الانطاكي قول يدل على الفرق المتعارفة من النصارى في هذا الزمان ويوضح رأي كل فرقة منهم وبين ما الخلف بينهم والرد على معتقدي الحطا منهم.

Many leaves are missing between ff. 194-195.

R

Ff. 195b-197b : A short treatise by the same Paul Rāhib, in which he explains the Christian doctrine of the Unity of God and of the Incarnation to a Muslim correspondent called Abu Surūr.

ولبولص الراهب الفاضل القديس اسقف صيدا الانطاكي لما ساله الشيخ ابو السرور التنيسي الرقام ان يشرح له شرح مختصر في رأي النصارى في التوحيد والاتحاد.

S

Ff. 197b-228a : A series of ten miracles performed by St. George.

... عجائب المعظم في القديسين المغبوط مار جرجس الشهيد.

The first miracle deals with a Muslim who saw a wonderful vision in the church dedicated to St. George.

العجيب الاولى لمار جرجس الطوباني وهو خبر المسلم الذي ابصر المنظر العجيب في هيكل جرجس الشاهد الكبير.

The last miracle is incomplete at the end.

The MS. is dated (fol. 197b) Monday, the 5th October, of the year 1566 of the Greeks (A.D. 1255), and written in the town of Sidon by Ḥaraj, son of the Wazīr (Vizier) Nicholas. The MS. is thus contemporary with the author.

وكتبت بيد العبد المسكين الحاطي حرج ابن الوزير نقولا بمدينة صيدا المحروسة . . . وكان الفراغ من نسخها نهار الاثنين خامس شهر تشرين الاول الموافق لسنة الف وخمماية وستة وستين للاسكندر بن فيلبس اليوناني.

The second part of the MS. (ff. 148-228) is written in an old Syrian Naskhi hand bordering on Kūfi. Headings in red.

Ff. 158-153 and ff. 161-166 are supplied by a sixteenth-century hand.

Fol. 166b is mostly occupied with notes by early owners and readers, one of whom is John, son of the deacon 'Isa 'Uwaisāt (يوحنا ابن الشماس عيسى عويسات) who finished reading the book on Saturday, the 18th October, in the year 7115 of Adam (A.D. 1607).

On fol. 218a the name of an early owner is given in a marginal inscription as John.

The folios of the MS. are numbered in Melchite Syriac characters but not in the ordinary *Abjad* numbering.

[Mingana Chr. Arab. 83.]

45.

231 × 158 mm. 161 leaves. Generally thirteen lines to the page.

A

Ff. 3b-5b: The twenty-three canons of the one hundred and fifty bishops who assembled in Constantinople (or the first Council of Constantinople) against Macedonius.

. . . قوانين الابهاء القديسين المائة وخمسين اسقف الذين اجتمعوا بمدينة القسطنطينية واحرموا مقدونيوس الكافر بالروح القدس وقوله انه مخلوق.

B

Fol. 6: A short account of the heretics, from the beginning to the time of the Council of Chalcedon.

علم اسماء الذين اعتقدوا الارا الفاسدة.

C

Ff. 7b-58a: A theological work containing the prophecies of the prophets concerning the Incarnation, and quotations from the Bible, the Fathers and the Councils, concerning the true Christological belief (which, according to the author, is that of the Coptic Monophysite Church), together with a short account of the Councils and the heresies that gave rise to them.

. . . شرح نبوات الانبيا من العتيقة . . . الى حين ظهور سيدنا المسيح وتجسده من. مرتبريم العذرى الطاهرة وما اتفقت الامانة عليه . . . وما كان من المجامع ومن كان السبب فيها ومن اي موضع دخل الفساد في الكنيسة. الخ.

The work is divided into four *bābs*, the second¹ of which begins on fol. 14b: الباب الثاني شرح: الباب الثالث في ذكر المجامع ومن كان السبب: 23a; امانة الابهاء التلاميذ التي بشروا في العالم الخ; الباب الرابع تعليم الابهاء المتقدمين في الرياسة قبل افتراق الامانة الخ: 34b; وفيها الخ. In this *bāb* there is a quotation from Ignatius of Antioch (fol. 34b).

Ff. 52b-55a contain a chronological note about the birth of Christ and the Passover.

¹ The first *bāb* begins on fol. 7b.

D

Ff. 59a-69a : The twelve Anathemas of Cyril of Alexandria, with a commentary :

تفسير الرووس الاثني عشر التي وضعها ايننا كيرلس الطاهر المعلم الجليل الفاضل بطريرك الاسكندرية.

E

Ff. 70a-71b : The twelve theological " Chapters " composed by Gregory Nyssen.

... شرح الاثني عشر راس التي وضعها المعلم الطاهر اغريغوريوس اسقف يوسا (sic).

F

Ff. 72a-78a : A theological work treating of the right belief in the Trinity and the Incarnation.

Begin : نبتدي لما سالتني ايدك الله عن الاجابة عنما كنت فوضتني فيه وزعمت ان قوما يريدوا مباحثك بسبب من كيفية الاعتقاد الارتدكسي والايان بالتالوت المقدس.

G

Ff. 79a-85b : A short treatise on the Trinity and Unity of God, and on the Union between the Divinity and the Humanity of Christ.

... عشرة فصول في تثليث (sic) الله وتوحيده وذلك مما وضحه معلمي اليعبة لاجل منع الشكوك الصائرة بين الطوائف.

The work is divided into ten chapters.

H

Ff. 86b-95a : Another treatise on the Trinity and the Incarnation.

... ايضاح تثليث اقانيم الله وتوحيدهم ... ايها الاخ الحبيب الرب يسوع المسيح ابن الله الحي يضي عيني عقلك وقلبك.

I

Ff. 96a-101b : A treatise containing the differences in the theological beliefs and the ecclesiastical customs of the different Christian communities : the Copts, the Melchites, the Armenians, the West Syrians, the Nestorians and the Nubians (Abyssinians).

ذكرت ما انفردت به كل طائفة من طوائف النصارى (sic) المسيحيين وتمثلوا (sic) بعوايد دون غيرهم : كل طائفة بمفردها.

J

Ff. 101b-104a contain miscellaneous subjects, among which we may mention (1) the good qualities of John the Baptist and of John, son of Zebedee, (2) the names of the parents of Melchizedek, (3) the reason why no Mass is said on Monday, Tuesday, Wednesday and Friday of the Holy Week, (4) the names of the shepherds who went to Bethlehem at the birth of Christ. They are said in the MS. to have been six in number.

K

Ff. 105a-136b : A treatise against the Jews, in which it is proved from the Old Testament that Jesus Christ is the true Messiah spoken of in the Jewish Scripture.

... اجوبة ومسايل رد على اليهود الذين يقولون على المسيح الذي جا ليس هو المسيح ونحن نوضح لكم ذلك من كتب العتيقة.

Begins (fol. 105a) : قد سالتني ايها الحبيب ايدك الله ان اوضح لك ما هو مسطر من قول الانبيا على السيد المسيح

Ends (fol. 136b) : كذلك بطاعة المسيح وقيامته نقوم كلنا. له المجد والسبح الخ

Fol. 108a is blank, owing to a lacuna in the original MS.

L

Ff. 137b-143b : A treatise containing the explanation of the statement found in the prophet Isaiah to the effect that the sun and the moon would show a brighter light at the coming of the Messiah.

... مقالة نصح فيها تفسير الشمس والقمر الذي قاله اشعيا النبي ان نورهم يزداد بهاء واشراقا عند مجي المسيح له المجد.

M

Ff. 144b-151b : A treatise containing the history of the twelve Apostles and the countries which they evangelised, and in which they died.

اسماء الرسل الاثني عشر وانسابهم والبلاد التي بشروا فيها وتنجحوا بها.

Paul and John the Baptist are also mentioned in this treatise.

N

Ff. 151b-159a : The names of the seventy disciples and the countries which they evangelised.

اسماء التلاميذ السبعين الذي اصطفاهم الرب وارسلهم اثنين اثنين.

O

Fol. 159 contains miscellaneous subjects : (1) the number of women called Mary found in the Gospels. These are said in the MS. to have been six in number ; (2) the names of the Magi.

Dated (fol. 160a) Monday, 24th of the month of Kihak, of the year 1559 of the Martyrs (A.D. 1843), and written for the teacher John, son of David, from Arākhant in the district of Şaul¹ by the priest-monk George, of the monastery of Abu Maḳār, in the desert of Shīhāt (Scete). The copyist mentions also the monastery of Muḥarraq.

وكان فراغ هذا الكتاب المبارك يوم الاثنين في اربعة وعشرين من شهر كيهك المبارك سنة الف وخمماية وتسعة وخسين قبطية والمهتم بذلك الابن المبارك ... المعلم حنا ابو داوود من اراخت ناحية صول ... وكاتب الاحرف جرجس بالاسم قص خادم دير ابو مقار بيرية شيهة واصلي بلدي اسمها السرافنة باعمال الصعيد تعرف بدير المحرق.

¹ On the east bank of the Nile, to the south of Iṭfih (Aṭfih).

The above treatises of the MS. are divided by pages containing crude miniatures of the following Saints :

Fol. 3*a* : St. Athanasius.

Fol. 7*a* : St. Peter.

Fol. 58*b* : St. Cyrus (or Curius), riding a horse, and holding two swords in his hands.

Fol. 69*b* : St. Gregory (probably Nyssen, as a treatise by him follows on the next page).

Fol. 78*b* : St. Rhipsime, the holy woman.

Fol. 86*a* : The Archangel Gabriel.

Fol. 95*b* : St. Macarius, the Egyptian.

Fol. 104*b* : A representation of the Nativity.

Fol. 137*a* : John the Dwarf (see below, p. 115).

Fol. 144*a* : The Abbot Antony.

Fol. 160*b* : The Archangel Suriel, holding a spear.

Fol. 161*a* : The Abbot Isaac, and near him his disciple John.

Clear Egyptian Naskhi. Headings in red. Well rubricated. Ff. 1*b*-2*a* contain an index of the treatises found in the MS.

[Mingana Chr. Arab. 71.]

46.

240 × 232 mm. 294 leaves of two columns. Generally from twenty-seven to thirty-one lines to the column.

A theological encyclopædia of Christian doctrine and mysticism, attributed in the MS. to a monk of the Black Mountain.

The title of the work is : " The all-embracing book " (كتاب الحاوي), evidently a translation of the Greek πανδέκτης.

Headed : كتاب الحاوي الكبير الشريف الامجد المنسوب الى بعض الرهبان القاطنين بالجبل الاسود

The author of the work, who is not mentioned in the MS., was a monk who seems to have flourished in the eleventh Christian century. This is made clear in MS. 870 of Paul Sbath,¹ where we are also informed that the work was translated shortly after its composition from Greek into Arabic, from an autograph of the author which had two columns to the page, and was written in minuscules.²

The work is divided into sixty-three *makālahs*. Before the beginning of a *makālah* there is the heading : " The opening of the *makālah* " (فتحة المقالة)

The work mainly consists of quotations from the Bible, early Synods, and Fathers of the Church. I give below the translation of the first line of the long headings of the first seven *makālahs*, with the list of the Fathers, etc., quoted in them.

¹ *Bibliothèque de Manuscrits Paul Sbath*, vol. ii., p. 82.

² According to Cheikho, *Catalogue des Manuscrits des Auteurs Arabes Chrétiens*, pp. 208-209, the author was called Nikon, and was "an archimandrite of the monastery of St. Simeon Thaumaturgus, from Antioch," who flourished in the second half of the 11th century. This Nikon is mentioned also by Assemani (*Bibl. Orient.* I, p. 620), who describes another book by him, entitled *Typicon*. From the quotation found in Paul Sbath's catalogue (*ibid.*, p. 82), we infer that there were two books entitled "πανδέκτης," the large πανδέκτης, which is represented in the present MS., and the small πανδέκτης previously written by a monk of the monastery of St. Saha, called Antiochus.

Ff. 1a-6a contain an index to the work.

Ff. 6b-8a : The first *maḳālah*, which contains the introduction.

Ff. 8b-18b : The second *maḳālah*, which exhorts to the careful reading of the sacred Books, and the right understanding of their meanings.

The Fathers quoted are : ¹

(a) John Chrysostom (fol. 8b), from his commentary on Matthew.

(b) Anastasius, bishop of Mount Sinai (fol. 9b), on the demon mentioned in the Book of Job.

(c) St. Theodosius (fol. 9b).

(d) St. Maximus (fol. 10a), on the difficult passages of the Bible.

(e) St. Macarius (fol. 10a).

(f) Basil of Caesarea (fol. 10b).

(g) St. Athanasius (fol. 11a).

(h) Isaac, presumably of Antioch (fol. 11a).

(i) St. Ephrem (fol. 13a).

(j) St. John of Damascus (fol. 15b), from his treatise on the Heretics.

Ff. 18b-21b : The third *maḳālah*, on the explanation of the Commandments of the Lord.

The Fathers quoted are :

(a) John Chrysostom (fol. 19a), from his discourse on the Holy Spirit (fol. 19b), and from his commentary on the Epistle to the Colossians (fol. 20b).

(b) Basil of Caesarea (fol. 21a), from his commentary on Isaiah.

(c) Isidore (of Pelusium ?) (fol. 21b).

(d) St. Ephrem (fol. 21b).

(e) John Climacus (fol. 21b).

Ff. 22a-30b : The fourth *maḳālah* on forsaking the world.

The Fathers and the ecclesiastical books quoted are :

(a) John Chrysostom, from his commentary on Matthew (fol. 22a), from his commentary on the Epistle to the Ephesians (fol. 22b), and from his commentary on John (fol. 22b).

(b) St. Basil of Caesarea (fol. 22b), from his ascetical writings.

(c) St. Barsanuphius (fol. 23a).

(d) St. Basil (fol. 23a), from his ascetical writings.

(e) Nineteenth Canon of the Seventh Council (fol. 24a).

(f) Canons of the Council of Constantinople, held in the Church of the Apostles (fol. 24b).

(g) From a book of mystical quotations from the Fathers, entitled *Patrikon* (or "Paradise of the Fathers") (fol. 24b).

(h) St. Basil (fol. 25a), from his ascetical writings.

(i) From the *Patrikon* (fol. 25b).

(j) More Canons of the same Council of Constantinople (fol. 26a).

(k) St. Basil (fol. 26a), from his ascetical writings.

(l) The Fortieth Canon of the Sixth Council (fol. 27a).

(m) Ascetical writings of St. Basil (fol. 27b).

¹ I refer only to the Fathers whose names are written in red.

- (n) St. Ephrem (fol. 28b).
- (o) St. Saba (fol. 28b).
- (p) From the *Patrikon* (fol. 28b).
- (q) John Climacus (fol. 29a).
- (r) St. Ephrem (ff. 29a-30a).
- (s) The Testament of Theodore Studita (fol. 30a).
- (t) From the heretical writings of the Messalians (fol. 30a).
- (u) Epiphanius of Cyprus (fol. 30b), on pseudo-Apostles.
- (v) Six Canons of the Council of Gangra (fol. 30b).
- (w) From the Civil Laws (fol. 30b).

Ff. 31a-32a : The fifth *maḳālah*, on the meaning of monasticism :

- (a) John Chrysostom (fol. 31a), from his commentary on Philemon.
- (b) Ignatius of Antioch (fol. 31a), from his letter to Polycarp of Smyrna.
- (c) From the ascetical writings of St. Basil (fol. 31b).
- (d) The Eighty-second Canon of the Apostles (fol. 31b).
- (e) The Fourth Canon of Chalcedon (fol. 31b).
- (f) The Third Canon of the Synod of Gangra (fol. 31b).
- (g) From the Civil Laws (fol. 31b).

Ff. 32a-36a : The sixth *maḳālah*, on the fact that those who segregate themselves from the world for an earthly benefit are rejected by God :

- (a) From the ascetical writings of St. Basil (fol. 32a).
- (b) St. Ephrem (fol. 32b).
- (c) From the *Patrikon* (fol. 32b).
- (d) John Chrysostom (fol. 33a).
- (e) St. Ephrem (fol. 33b).
- (f) Gregory Nazienzen (fol. 33b).
- (g) John Climacus (fol. 33b).
- (h) St. Ephrem (fol. 34a).
- (i) From the ascetical writings of St. Basil (fol. 34a).
- (j) John Climacus (fol. 34a).
- (k) The Third and the Fourth Canons of the above Council of Constantinople (fol. 34a).
- (l) From the Civil Laws (fol. 34b).
- (m) The Eightieth Canon of the Council of Carthage (fol. 34b).
- (n) St. Theodore (probably Studita) (fol. 34b).
- (o) From the ascetical writings of St. Basil (fol. 35b).
- (p) From the Civil Laws (fol. 36a).

Ff. 36a-39a : The seventh *maḳālah*, on those who cause schism :

- (a) John Chrysostom (fol. 36a), from his commentary on Matthew.
- (b) St. Athanasius (fol. 36b).
- (c) St. Ephrem (fol. 36b).
- (d) Anastasius of Sinai (fol. 36b).
- (e) From the ascetical writings of St. Basil (fol. 36b).

- (f) John Chrysostom, from his commentary on St. Matthew (fol. 37a).
 (g) From a letter of St. Simeon Thaumaturgus (Stylites ?) to a hermit (fol. 37a).
 (h) Maximus (fol. 37b).
 (i) Barsanuphius (fol. 37b).
 (j) Abbot Mark (fol. 37b).
 (k) Anastasius of Sinai (fol. 37b).
 (l) John Chrysostom (fol. 38a), from his commentary on Matthew.

The first *makālah* begins : المقالة الاولى وهي مقدمة الكتاب والله المرشد الى الصواب تشتمل على جميع فحواه وقصده وان هذا المصحف يوضح ويبرهن كل المذهب المسيحي بجملة الا قليلا للمستقيم ايمانهم وان من يقرأه قراءة تفهيم تحصل له المنفعة العظمى.

The last *makālah* (fol. 286b) begins : المقالة الثالثة والستون وهي خاتمة المقالة في معنى شرطونيات الكهنة وقطع ولغة الاكيريكي وفي ان من شرطن من الاكيريكي دون السنين المحدودة للقس والشماس يلحن.

Dated (fol. 294a) 15th June, A.D. 1864 : كملت نساخة هذا الكتاب بمئة الملك الوهاب في خامس عشر يوما من شهر حزيران الذي هو شهر سنة الاربعة والستين بعد الثمانماية والالف للتجسد الالهى. سنة ١٨٦٤ مسيحية.

Written in a clear and handsome Syrian Naskhi. Headings in thick black characters and sub-headings in red. Profusely rubricated. Black rulings in the main part of the MS., but red towards the beginning.

[Mingana Chr. Arab. 80.]

47.

277 × 194 mm. 214 leaves. Twenty-one lines to the page.
 The homilies and sermons of John Chrysostom.

مواعظ القديس يوحنا فم الذهب

The first two sermons and the first part of the third are missing at the beginning, and the MS. is also incomplete at the end.

There are thirty-four *makālahs* in the MS. and three sermons, but the beginning of the first sermon is missing between ff. 211 and 212.

The fourth *makālah* begins (fol. 4b) : المقالة الرابعة مرتبة على قول داوود النبي لا تخف اذا استغني الانسان واذا كثر مجد بيته.

The last *makālah* begins (fol. 199a) : المقالة الرابعة والثلاثون في الانبيا الكذبة والاراطقة الضالين وفي علامات انتها هذا الدهر قبلت لما ازمع القديس فم الذهب ان ينتقل من هذا الجسد ويفارق العالم وهي اخر مقولاته.

The third sermon, which is the last in the MS., begins (fol. 214b) : العظة الثالثة مرتبة على الفصل المتضمن اخراج الروح النجس يشتمل على تبكيت الذين يتنازعون الرياسات ويخاصمون على التقدم في القراءة وغير ذلك.

No date. Written in a clear and well-spaced Syrian Naskhi of about A.D. 1760. Headings in thick black characters, and sub-headings in red. Well rubricated. Fairly broad margins.

[Mingana Chr. Arab. 82.]

48.

206 × 147 mm. 202 leaves. Twenty-one lines to the page.

The homilies of St. John Chrysostom, translated from Greek and arranged by Athanasius IV Dabbās, Greek Orthodox Patriarch of Antioch, who died in Aleppo in 1724.

Title :

الدر المنتخب ليوحنا فم الذهب

THE CHOSEN PEARL OF JOHN CHRYSOSTOM

Begins : الحمد لله الذى اروى صوادي الانام من معين تعاليمه . . . وبعد يقول الاب المكرم والانا المفتخ . . . كير اثناسيوس البطريك الانطاكي . . . لما امعنت النظر فيما يخص الدساتير الالهية . . . وهو الكتاب المسمى بالدر المنتخب ليوحنا فم الذهب . . . ففدوة (sic) اطفر تارة الى ترجمته وبيانه واخرى الى التقاعد عن ايضاحه وبرهانه . . . ونقلته من اللغة اليونانية المنطوى عليها الى اللغة العربية المنشور اليها.

The book is divided into thirty-four *makālahs*, of which there is an index on fol. 3 at the beginning and on fol. 202 at the end.

The homilies deal with the following subjects :

- (1) Fol. 4a : On education of children.
- (2) Fol. 12b : On those who are attracted by the beauty of women.
- (3) Fol. 16b : On the fact that we should not neglect and despise the Church of Christ and the Sacraments.
- (4) Fol. 24b : On the fact that we should not fear a man who has obtained wealth and glory.

Between ff. 24-25, thirty-two leaves are missing, on which stood four homilies.

- (9) Fol. 28b : On confession and penitence.
- (10) Fol. 37b : On envy and hatred.
- (11) Fol. 41a : On rancour and enmity.
- (12) Fol. 45a : On remembrance and forgetfulness of evil done to us.
- (13) Fol. 48b : On love.
- (14) Fol. 55b : On alms.
- (15) Fol. 76b : On divine manifestation to those who leave the Church before the end of the Mass.

- (16) Fol. 86a : On prayer.

Seven leaves are missing between ff. 86-87. On one of these leaves stood the beginning of the seventeenth homily, on virtue and vice.

- (18) Fol. 94b : On oath.
- (19) Fol. 97b : On penitence, Eucharist and Day of Judgment.
- (20) Fol. 100b : On continual preaching.
- (21) Fol. 111a : On death and the end of the world.
- (22) Fol. 118a : On humility and justice.
- (23) Fol. 121b : On soul and hope.
- (24) Fol. 124b : On the eternity of the torments.
- (25) Fol. 128a : On poverty.

- (26) Fol. 136a : On the prescience and providence of God.
- (27) Fol. 142a : On the penitence of David.
- (28) Fol. 146b : On penitence, fasting, and on Jonah the Prophet.
- (29) Fol. 154a : On penitence.
- (30) Fol. 161a : On prayer and supplication.
- (31) Fol. 170b : On penitence and alms.
- (32) Fol. 179a : On illness and doctors.
- (33) Fol. 183a : On the Ten Virgins.
- (34) Fol. 188a : On false prophets, heretics, and signs of the end of the world. It is stated that this is the last homily of Chrysostom, which he pronounced shortly before his death.

Dated (fol. 201b), in a half-obliterated colophon, Tuesday, 14th April, A.D. 1814, and written by Gabriel, son of Yaunān 'Āshikah : وكان الفراغ . . . وعاشق
 علقه بيده الذليل الحاطي جبرائيل بن يونان عاشقة وكان الفراغ من
 كتابة هذا الكتاب نهار الثلاثاء واليوم الرابع عشر من نيسان من شهور سنة ثمانماية واربعة عشر بعد الالف من تجسد سيدنا
 ومخلصنا يسوع المسيح الذي له المجد الى الابد امين.

This work, which contains the homilies of St. John Chrysostom, is not mentioned by Cheikho in his *Catalogue des Manuscrits des Auteurs Arabes Chrétiens*, pp. 25-26, as having been arranged by the Greek Orthodox Patriarch Athanasius, but is wrongly placed by him (on p. 219 of the same book) as by John Chrysostom himself.

Clear Syrian Naskhi. Headings in red, but titles of *maḳālahs* in thick black characters. Profusely rubricated. A few words here and there damaged by damp.

The copyist states, in an inscription on fol. 202b, that it took him thirty-five days to transcribe the work. Another inscription, by a different hand, is to the effect that anyone who peruses the manuscript and does not offer prayers for its scribe, will be cursed by the Holy Church.

[Mingana Chr. Arab. 3.]

49.

204 × 144 mm. 171 leaves. Eighteen lines to the page.

The work on Christian Faith, divided into one hundred *maḳālahs*, by Johannes Damascenus, or St. John of Damascus.

كتاب الماية مقالة الشريفة المنوعة من الجواهر والمقولات والمولة (sic) الى الفاعل وساير انواع المفعولات وفي
 البرهان وقواعد الايمان الصحيح المنسوب الى سيدنا يسوع المسيح وهي للقديس يوحنا القس الدمشقي.

An index of the *maḳālahs* is found on ff. 1b-4b. The first *maḳālah* begins (fol. 5a) : المقالة الاولى
 في الامانة القويم راياها وفي ان الله تبارك وتعالى يحتجز ادراكه وفي ان ليس ينبغي ان نبحث عما لم يسلمه الينا الانبيا الخ.

The last *maḳālah* begins (fol. 168a) : المقالة التاسعة والتسعون في معاند المسيح. سيئنا ان نعرف ان معاند :
 المسيح ينبغي له ان ياتي.

In reality the work has only ninety-nine *maḳālahs*.

Dated Saturday, 19th September, A.D. 1836, and written in Mardin by Yaunān, son of George Yaunān Sa'id of Mardin, in the presence of his teacher, the deacon Isaac Shukri of Mosul, in the time of the West Syrian Uniat Patriarch Julius Antony Samḥiri.

وكان الفراغ من تعليقه نهار السبت في ١٩ ايلول سنة ١٨٣٦ مسيحية على يد يونان نجل جرجس يونان سعيد المارديني بحضور حضرة معلمي الشماس اسحق الموصلي وكان ذلك في المدرسة اي مدرسة السريان الكاثوليك في رئاسة السيد . . . ماري يوليوس انطونيوس السمجيري مطران ماردين وراعي الملة الخ.

Clear but not beautiful Mesopotamian Naskhi. The headings "maḳālah" in thick black characters, and all other headings in red. Profusely rubricated. Broad margins.

[Mingana Chr. Arab. 8.]

50.

277 × 195 mm. 150 leaves. Seventeen lines to the page.

On fol. 1a the following general title is given to the work : مجموع قول الاءاء في ما يختص بلاهوت , وناسوت ربنا ومخلصنا يسوع المسيح "Collection of sayings of the Fathers, concerning the divinity and humanity of our Lord and Saviour Jesus Christ."

A

Fol. 3a : The 100 questions of Caesarius,¹ the brother of Gregory Nazianzen, translated in the year 6565 (A.D. 1052) by the Syrian Melchite writer 'Abdallah ibn al-Faḍl, who died about A.D. 1053.

المائة مسألة باجوبتهم للقديس كاساريوس اخي القديس غريغوريوس الثاولوغس ترجمها من اللغة اليونانية الى اللغة العربية عبد الله ابن الفضل في سنة ٦٥٦٥.

On fol. 6a begin the 100 questions of the above Caesarius.

ابتدا المائة مسألة التي سالها محبي المسيح للقديس كاساريوس الخ.

The treatise ends abruptly on fol. 32a with the fiftieth question. It is therefore incomplete.

B

Ff. 32b-33a are blank.

Ff. 33b-38b : A work which contains quotations from the Fathers of the Church before the Council of Chalcedon, in favour of two Natures and one Person in Christ.

شهادات الاءاء القديسين معلمي الكنيسة الذين وجدوا قبل المجمع الخلقوني التي فيها اوضحوا وجود الطبيعتين في اقنوم المسيح الواحد بعد الاتحاد.

The Fathers quoted are :

(1) Athanasius of Alexandria, from his book *Against Apollinarius* (fol. 33b), from his *Profession of Faith* (fol. 33b), from his treatise *On the Incarnation* (fol. 34a), from his *Answer to Antiochus* (fol. 34a).

(2) Cyril of Alexandria, from his *Letter to Sukiis* (sic) (fol. 34b) : سوكيوس احد اساقفة سوريا (Succensus ?), from his *Letter to Nestorius* (fol. 34b), from his *Letter to Theodosius* (fol. 34b), and from his *Letter to John of Antioch* (fol. 35a).

(3) Gregory Nazianzen, from his *Twenty-sixth Discourse* (fol. 35b).

¹ Cf. *Pat. Gr.*, vol. xxxviii., pp. 851-1190.

(4) Theophilus of Alexandria, from his *Letter to the Bishops of Egypt* (fol. 36a), and from his *Commentary on John* (fol. 36b).

(5) Basil of Caesarea, from his *Twenty-fifth Discourse* (fol. 37a) and from his *Treatise against Eunomius* (fol. 37a).

(6) Justin Martyr, from his *Explanation of the Faith* (fol. 37a), and from his third book on *Divinity* (or *Theology*) (fol. 37b).

(7) Epiphanius of Cyprus, from his book *Ancoratus* (fol. 37b).

(8) St. Ephrem, from his discourse *On the Transfiguration* (fol. 38a).

(10) St. Augustine, from his 130th discourse *On the Five Loaves of the Gospel* (fol. 38b).

(11) Amphilochius of Iconium, from his *Commentary on John*.

(9) Ambrose of Milan, from his discourse *On the Incarnation* (fol. 38a).

The treatise is incomplete at the end.

C

Ff. 39b-54a : Treatise in favour of the Christian Tradition, especially in its relation to the Sacraments of Baptism, Confirmation and the Eucharist.

. . . شهادات ثبت بها التقليد والتسليم الذي سلموه ساداتنا الرسل.

Incomplete at the end.

D

Ff. 54b-55a are blank.

Ff. 55b-60b : A treatise containing the answer of Mas'ad, Chorepiscopus of Alexandria, concerning the true belief in the Incarnation. This Mas'ad is Mas'ad Nushū, Greek Orthodox writer from Damascus, who taught in Egypt in the second half of the eighteenth century.

سوال بعض المسيحيين معروض على حضرة الاب المكرم الحوري مسعد ايكونوموس الكرسي الاسكندراني.

Incomplete at the end.

E

Fol. 61a is blank.

Ff. 61b-65a : A treatise against the Roman Catholic doctrine of Purgatory, by the above Chorepiscopus Mas'ad, which he composed in February, A.D. 1778.

رد على مطهر البابسطين الكاذب الفاسد تاليف . . . الحوري مسعد نشو . . . كته لاحد المتذهبن بمذهب البابسطين . . . وذلك في ابتداء شهر شباط سنة ١٧٧٨ مسيحية.

F

Ff. 65a-66a : Letter sent in A.D. 1778, by the above Chorepiscopus Mas'ad Nushū, in answer to Nicholas Fir'aun, brother of Michael Jamal.

. . . رسالة ثانية من الحوري مسعد نشو . . . جوابا الى نقولا فرعون اخو ميخائيل الجمل في ابتداء شهر شباط سنة ١٧٧٨.

G

Ff. 66b-68a : Letter sent by the above Chorepiscopus Mas'ad, to Sophronius, Patriarch of Constantinople, on the occasion of the latter's accession to the See of Constantinople.

صورة مكتوب ارسله . . . الحوري مسعد للمطوب الذكر صوفرونوس بطريرك القسطنطينية تهنئة في ارتقائه الى الكرسي.

H

Fol. 68*b* is blank.

Ff. 69*a*-89*a*: A controversy that took place in writing in A.D. 1755, between the above Chorepiscopus Mas'ad, and the priest Michael b. a. 'Arrāj, on the subject of the Purgatory of the Latin Church.

مباحثة صدرت بالمكاتب بين العالم الجليل . . . الحوري مسعد ايكونوموس الكرسي الاسكندري والاب القس ميخائيل ابن ابي عراج في باب المطهر اللاتيني سنة ١٧٥٥ مسيحية.

Ff. 83*b*-89*a* contain an Appendix to the same controversy, by the aforesaid Chorepiscopus Mas'ad.

ملحق كتبه الحوري مسعد . . . خطابا للاب القس ميخائيل المذكور ليقراء كل من اراد معرفة حالة الهراقة الخ.

I

Ff. 89*b*-90*a* are blank.

Ff. 91*a*-122*a*: A theological work by the above Mas'ad, against the doctrine of the Roman Catholic Church, especially against the Council of Florence.

The work is divided into ten chapters, and begins with a question asked by a Roman Catholic, and answered by the aforesaid Mas'ad.

Begins : سوال ورد الينا من قبل الغربيين على يد احد الارثودكسين وهذا نصه . . . جواب الايكونوموس الكرسي الاسكندري الحوري مسعد الخ.

The first chapter begins (fol. 93*b*): الفصل الاول. اثبات ان البابا اوجانيوس الرابع الذي حضر في المجمع الفلورنتيني كان مشلحاً من قبل المجمع المسكوني الملتئم في باسيلييا من اعمال النمساوية.

J

Ff. 122*b*-127*b*: A treatise on the fact that a Christian is to keep himself from blood and from things strangled.

. . . في انه ما يجوز ان ياكل المسيحيون دماً ولا مخنوقاً ولا فطيساً.

K

Ff. 128*a*-129*a* are blank.

Ff. 129*b*-148*a*: A treatise on the fact that the heavenly beatitude is given to the saints after the general resurrection from the dead, and not before, by the above Mas'ad Nushū.

. . . كتاب مباحثة في باب سعادة القديسين جمعها الاب الفاضل . . . الحوري مسعد نشو . . . المقدمة. ان كنيسة المسيح الكاثوليكية قد تعتقد ان المجازاة للصالحين والطارحين انما تكون بعد القيامة العامة.

The work is divided into forty-two sections, containing quotations from the Bible and the Fathers of the Church, to prove the author's view-point.

Ff. 145*b*-146*a* are blank, owing to the fact that part of sections 38 and 40, and all section 39, are missing, possibly because they were wanting in the original from which the copyist was transcribing.

Dated (fol. 149b) 12th of Amshir, of the Coptic year 1600, the 22nd of Rabi' II., A.H. 1301, and 19th February, A.D. 1884, and written by Shalabi Joseph.

الفراغ من نسخ هذا الكتاب بمعرفة كاتبه الحقير شلبي يوسف كان في يوم الثلاث المبارك الموافق ١٢ امشير سنة ١٦٠٠ قبطية و ٢٢ شهر ربيع الاخر سنة ١٣٠١ هجرية و ١٩ فبراير سنة ١٨٨٤ مسيحية الخ.

A clear and slightly bold Egyptian Naskhi. Main headings in thick black or purple characters, and sub-headings in red. Profusely rubricated. Broad margins. On fol. 2a is a figure of the Cross, surmounted by a pattern in the shape of a bird, resembling old Egyptian drawings.

[Mingana Chr. Arab. 38.]

51.

281 × 208 mm. 191 leaves. Generally from seventeen to nineteen lines to the page.

A

Ff. 1b-134a: A theological work on Trinity, Incarnation, Holy Spirit, and many points dealing with the Economy of our Lord. Title:

كتاب الدر الثمين في ايضاح الاعتقاد في الدين

THE PRECIOUS PEARL CONCERNING THE EXPLANATION OF THE BELIEF IN RELIGION

There is no author's name in the MS., but he was the Coptic writer Abu Bishr Severus, Bishop of Ashmūnain (or Ushmūnain), called Ibn al-Mukāffa', who flourished towards the end of the tenth Christian century.

... كتاب الدر الثمين في ايضاح الاعتقاد في الدين بماه نطقته به افواه النبيين والرسل الاطهار الموبدين والابا المعلمين والبطاركة المغبوطين على تجسد رب المجد وصعوده وارساله البارقليط.

The work is divided into fifteen *bābs*, which deal successively with:

- (1) Trinity.
- (2) Our Lord's birth of the Virgin.
- (3) The truth of the Incarnation.
- (4) Our Lord's baptism by John.
- (5) His temptation.
- (6) His works as recorded in the Gospels.
- (7) His Passion.
- (8) His giving up the ghost.
- (9) The blood and water that came out of His side.
- (10) His descent into Hades.
- (11) His resurrection.
- (12) His ascension.
- (13) His second coming.
- (14) The Paraclete.
- (15) The equality of the Persons of the Trinity.

The first *bāb* begins (fol. 3a) : فاتحة الكتاب الاول لاجل الثالث المقدس. نومن بالاب والابن والروح : القدس الاله الواحد.

The last *bāb* begins (fol. 127a) : الباب الخامس عشر لاجل مساواة الثالث المقدس. الاب يسمى الحق : وكذلك الابن كما قال الرب.

B

Ff. 134a-142b : The twelve Anathemas of Cyril of Alexandria, with a commentary.

. . . نبتدي بعون الله تعالى وارشاده بشرح الروس الاثني عشر التي وضعها كيرلس المعلم الجليل بطريرك مدينة الاسكندرية مفسرة.

The headings are : التفسير and الحرم . The subscription is : كملت الروس الاثني عشر للاب العظيم كيرلس بطريرك مدينة العظيمة الاسكندرية.

C

Ff. 143a-155b : Treatise on the Incarnation, apparently by the above Severus ibn al-Mukaffa'.

. . . نبتدي بعون الله وارشاده بشرح مجموع من قول الالباء في التجسد . . . قالوا الالباء ان الانسان من نفس وبدن.

D

Ff. 155b-191b : An extensive work on the Messianic prophecies of the Old Testament, on the Christian faith as preached by the Apostles, on the introduction of heresies into the Church, and on the history of the Councils and the events that took place after them.

No author's name is mentioned in the work, but he was the above Severus ibn al-Mukaffa'.

. . . نبتدي بعون الله تعالى وحسن توفيقه بشرح نبوات الانبيا من العتيقة من كل كتبهم الى حين ظهور سيدنا يسوع المسيح وتجسده من العذرى الطاهرة وما اتفقت الامانة عليه باجتماع الحواريون الذين بشروا في العالم وحققوا نبوات الانبيا وما كان من المجامع ومن كان السبب فيها ومن اي موضع دخل الفساد في الكنيسة وافتراق الامانة وتعاليم الالباء المتقدمين في الرئاسة قبل افتراق الامانة وشرح ما جرى في البيعة المقدسة عند الانشقاق والافتراق في بعض الاماكن واستشهاد مختصر من العتيقة منذ ادم الى ظهور الرب يسوع المسيح.

Begins : اعلم ايها الاخ الشقيق حفظك الله ووفقك

وذلك انهم يقولون ان سيدنا المسيح اله وانسان ونحن نسألهم ان يعلمونا منهما . . .

The work is divided into *bābs*, of which there are four in the MS., beginning on ff. 156a, 161b, 168a and 178a.

No date. Written in a bold and handsome Egyptian Naskhi of about 1480. Fol. 1 supplied by a later hand. Headings in red. Profusely rubricated. Fairly broad margins. Leaves numbered in Coptic numerals in the first part of the MS.

[Mingana Chr. Arab. 66.]

52.

235 × 169 mm. 213 leaves. Sixteen lines to the page.

The controversial work against the Jews and the Muslims, by the Monophysite Coptic writer Asṭāt (Eustathius). Cf. Graf, *Catalogue de Manuscrits*, p. 199.

لَبْتَدِي بِعَوْنِ اللَّهِ تَعَالَى وَحَسَنَ تَوْفِيقِهِ بِنَسْخِ كِتَابِ الْإِبْرَاهِيمِ الْقَدِيسِ وَالْجَوْهَرِ الْكَافِي أَيْنَا أَسْطَاتِ الرَّاهِبِ الْمَشْرِقِيِّ وَهُوَ أَرْبَعَةُ أَجْزَاءٍ.

I do not know the precise year in which this author died, but he seems to have flourished in the twelfth Christian century.

Another MS. of this work, dated 1018 of the Martyrs (A.D. 1301), is found in the collection of Paul Sbath, and is there numbered 1011.¹

A few lines ² are missing at the beginning, after the title, on fol. 1b. These were probably illegible in the original from which the present MS. is derived. The text begins abruptly :

اليهود واشباههم واحتجاجهم بما يحتجون به وافتخارهم بفضل دينهم.

The MS. ends : وتمسك بفرايضه ولزم شرايعه وعمل بمروضاته حتى نال ملكوته الابدية الذي له المجد والتسبيح الى آخر الدهور امين.

From the above quotations it appears that the MS. does not begin and end as that of Paul Sbath.

The work is divided into four *juz*'s, which begin as follows : ³

... الجزء الثاني من كتاب اسطاة الراهب القديس في اظهار الايات ... قال اشعيا النبي تشددي : Fol. 40a
ايتها الايدي المخضلة.

... الجزء الثالث من كتاب اسطاة الراهب ... واما قول القايل اني قد قرأت الاناجيل : Fol. 72b

الجزء الرابع من كتاب اسطاة الراهب ... انا لا يمكننا ان ندع هذا ليلا يتوهم اننا قد ضعفنا عن جوابه : Fol. 108a

The author was a Monophysite, and upholds the Monophysite doctrine of the Incarnation, against both the Melchites (fol. 163a : الحجج على الملكيين) and the Nestorians (fol. 167a : الرد على النسطوريين).

Dated (fol. 213b) Tuesday, 24th of the Coptic month Messori, 1592 of the Martyrs (A.D. 1876), and written by Mark, a monk of the monastery of the Abbot Paul.

تم وكل هذا الكتاب المبارك المسمى كتاب اسطاة الراهب وهو اربعة اجزاء يوم الثلاثاء المبارك اربعة وعشرون مسري سنة الف وخمسمائة اثنين وتسعين للشهدا على يد كاتبه الحقير مرقس احد رهبان دير القديس العظيم البار انا بولا.

Clear, bold, but not handsome Egyptian Naskhi. Headings in red. Profusely rubricated. Broad margins. Leaves numbered in Coptic numerals.

[Mingana Chr. Arab. 34.]

¹ *Bibliothèque de Manuscrits Paul Sbath*, vol. ii., p. 130. Cf. Abu' l-Barakāt', *Catalogue* (edit. Riedel), p. 662.

² Four lines according to the MS. of Paul Sbath.

³ The beginning of the first *juz*' is involved in the preceding lacuna of a few lines.

53.

297 × 216 mm. 79 leaves. Thirty-one lines to the page.
A voluminous philosophical and theological work entitled :

مجموع اصول الدين ومسموع محصول اليقين

COLLECTION OF THE PRINCIPLES OF FAITH

The author's name is not mentioned in the MS., but he was the Coptic writer Mu'taman b. Fakhr ad-Daulah a. Faḍl ibn al-'Assāl, who lived in the middle of the thirteenth century.

Begins : *المجد لله الناطق بوحدايته السنة العوام والخواص . . . اما بعد فانه لما كان شرف العلم بشرف المعلوم كما شرف الخادم بشرف المخدوم.*

An index (ff. 4b-7a) follows the introduction.

The work is divided into five *juz's*, subdivided into seventy *bābs*. The present MS. is, however, incomplete, and of these five *juz's* and seventy *bābs*, it only contains the first *juz'*, with fifteen *bābs*.

In addition to the seventy-nine written leaves, a considerable number of blank leaves are added at the end of the book, in order to complete the work, of which, as the copyist informs us (fol. 77b), he was not able to find a complete text.

For more details see the following MS.

No date. Written in a clear and often vowelled Egyptian Naskhi of about A.D. 1820. Headings in red. Well rubricated. Broad margins.

See No. 54 [64].

[Mingana Chr. Arab. 53.]

54.

389 × 287 mm. 239 leaves. Twenty-two lines to the page.

Another copy of the voluminous philosophical and theological work by the above Coptic writer Mu'taman b. Fakhr ad-Daulah a. Faḍl ibn al-'Assāl.

See No. 53 [53].

Title (ff. 1a-4a and 238a) :

مجموع اصول الدين ومسموع محصول اليقين

COLLECTION OF THE PRINCIPLES OF FAITH

In the title on ff. 238a and 238b the word "collection" (مجموع) is omitted.

Unlike the preceding copy, the index to the work (ff. 1a-3b) precedes the introduction (ff. 4a-7b).

The heading to the index is : *كتاب مجموع اصول الدين ومسموع محصول اليقين تاليف الشيخ الفاضل . . . مؤتمن الدولة ابي اسحق ابن (sic) الفضل المعروف بابن العسال.*

The heading to the introduction is : *مقدمة كتاب اصول الدين ومسموع محصول اليقين تاليف الشيخ الفاضل . . . مؤتمن الدولة ابي اسحق ابن الفضل المعروف بابن العسال.*

As stated above, the work is divided into five *juz's*, subdivided into seventy *bābs*, some of which have *faṣls* or *kisms*.

The work is sometimes controversial in character, but it gives fairly the opinion of leading writers who composed their books in Arabic, and who represented the three schools of thought: the Monophysite, the Diophysite and the Melchite. Complete sections by these writers are given.

The *juz's* begin on ff. 8a, 87a, 110b, 158a, 219b.

Dated (fol. 238b) Friday, 24th of the Coptic month Kihak, of the year 1596 of the Martyrs (A.D. 1880), and written in the monastery of the Abbot Paula (Paul), the first hermit, by the priest-monk Matthew for Rizk, father of the teacher George,¹ the agent of the monastery of the same Abbot Paula.

وكان الفراغ من هذا الكتاب الطاهر المنسوب بكتاب اصول الدين في يوم الجمعة المبارك الرابع والعشرون من شهر كيهك المبارك من شهور سنة الف وخمماية ستة وتسعين قبطية للشهداء الاطهار . . . والكتاب المسكين . . . متى يدعا بالاسم كاهن . . . والمهتم بهذا الكتاب والمصرف عليه والمعتني به . . . الاخ المكرم الحواجه رزق جرجس واخوته بمصر المحروسة ناظر دير ايننا . . . البار ابنا يولا اول السواح الخ.

The copyist states on fol. 239a that the present MS. has been carefully collated with another MS. preserved in the monastery of the Abbot Antony, and dated 1046 of the Martyrs (A.D. 1330), and with another MS. of the same monastery, dated 1564.

وكتب هذا المصحف وقوبل من على نسخة بدير ابونا القديس العظيم انطونيوس تاريخها الف ستة واربعين قبطية والنسخة الثانية تاريخها الف خمماية اربعة وستين وكان مقابلته وتصحيحه على الكتاين المذكورين.

Clear Egyptian Naskhi. Headings in thick black characters, and sub-headings in red. Profusely rubricated. Broad margins.

[Mingana Chr. Arab. 64b.]

55.

113 × 87 mm. 8. leaves. Sixteen lines to the page in the first part, and fourteen in the second part.

A

Ff. 1a-3a: A letter written to a certain George Dakkūr,² who had leaned towards the theological doctrine of the Franks (or Roman Catholicism), but who retraced his steps and went back to the religion of his fathers and repented before his bishop, Christodolus of Anwātij (*sic*), who preceded Bishop Alexander.

Incomplete at the beginning. The subscription is: ولما توجهت هذه الرسالة الى جرجس الدكور وقف عل معناها رجع عن راي الفرنجية وحضر الى ناحية انواتيج وتاب واخذ قانون توبته عن الاب الفاضل ابنا اخرستوضولوا اسقف الناحية الذي كان قبل ابنا اسكندروس.

¹ See also about this man, No. 14 [65].

² Is it a mistake for المذكور, "above mentioned"?

B

Ff. 3b-8b : The Twelve Anathemas of Cyril of Alexandria against Nestorius.

هولاي هم الانبي عشر حرم الذين نزلوا على نسطور وجوابات نسطور الذي جابوب بهم قدام الاب المغبوط البابا
القدس كيرلس بابا الاسكندرية.

No date. Written in a clear Egyptian Naskhi of about A.D. 1750. No rubrications.
[Mingana Chr. Arab. 77.]

56.

217 × 160 mm. 216 leaves. Thirteen and fourteen lines to the page.

A.

Ff. 1a-183a : The theological and controversial work entitled *Antidote of the Minds in the Science of the Principles and in the Hidden Mysteries of Christianity*, by the Coptic writer Peter Sadamanti, who lived in the middle of the thirteenth century, and who seems to have taken his material from the works of his better-known contemporary, Mu'taman Abu al-Faḍl ibn al-'Assāl. A reference to this indebtedness of the author Sadamanti to Ibn al-'Assāl is found in the heading of the MS., which is :

نبتدي بمعوثة الله تعالى وحسن توفيقه بنسخ هذا الكتاب المبارك ان شاء الله تعالى المسمى بترياق العقول في علم
الاصول والاسرار الخفية في علم المسيحية من قول الحبر اللبيب الفاضل العالم كوكب اهل زمانه الزاهر الفايز منه
جواهر الحكم من ينبوع بحر علمه الزاخر قاطع خليج المعاندين باحسن المقال وهو السيد الفاضل عرف بابن الصال
سبك الاب المكرم الحسن الشيخوخة الاب بطرس المعروف بالسدمنتي. رزقنا الله بركات صلواتهم.

The work is divided into a *mukāddamah*, three *aṣls*, and many *faṣls* and *waṣṣyahs*.

الحمد لله الواحد بالذات . . . وبعد فانه لما رسم لي سيدي ومولاي اطال الله بقاء . . . بان اجمع له :
مختصرا في اصول الدين يشتمل على عقايد فرق النصرانية . . . فامتلت مرسومه المطاع الخ.

The man at whose instance the author wrote his book seems to have been Bishop Yusāb, mentioned in 82 No. [20].

قال رب الارباب له المجد سرمدنا مع ايه الصالح وروح قدسه المجيي الى الابد. آمين. Ends :

Ff. 143 seqq. are devoted to a commentary on the Nicene Creed.

The work often takes the line of a defence of Christianity against Islam, Zoroastrianism and the early paganism of Greece and Rome. On ff. 27 and 44, the author writes interesting things about some Talismans and astrological facts.

It is stated in the colophon, fol. 183, that the MS. was transcribed from an original preserved in the monastery of St. Antony in Egypt, in the Coptic year 1500.

تم وكمل هذا الكتاب الطاهر المسمى بكتاب ترياق العقول في علم الاصول كتب من على نسخة بدير ابينا العظيم
انطونيوس اب الرهبان تاريخ النسخة الذي نقل من عليها هذا الكتاب سنة الف وخمماية قبطية.

B

Ff. 183b-208b : A treatise containing Questions and Answers between St. Athanasius, Patriarch of Alexandria, and a pagan nobleman called Antiochus.¹

مسائل واجبة جرت بين القديس ايونا اثناسيوس بطريرك الاسكندرية وبين انتيوخس العجمي.

These Questions and Answers are forty-five in number, and bear on different theological questions.

Begins : في ذلك الزمان أتى انسان ريس يقال له انتيوخس من عظماء العجم الى ابنا اثناسيوس الرسولي

Ends : ويتركوا الطلب الى الله سبحانه في ذلك وينطلقوا الى السحرة. تمت المسائل واجوبتها والمجد لله تعالى

C

Ff. 208b-216b : Twelve chapters by Gregory Thaumaturgus against heretics.

هذه الاثنا عشر فصلا الذي وضعها ايونا اغريغوريوس صانع العجايب مناصبة وردا على الهراطيقيس وجيع الهراسيس وتاويل كل فصل منها.

The chapters bear on the mystery of the Incarnation, and resemble in their form the "Anathemas" of Cyril of Alexandria. Each "anathema" is followed by a Commentary (تاويل).

Begins : من يقول بالوهم كان ظهور الله في العالم . . . فليكن

Ends : بل اظهر جسده انه غالب الموت والبلى

Dated (fol. 216a) Thursday of the second week of Lent of the year 1590 of the Martyrs (A.D. 1874), and written by the priest Shenūdah,² of the monastery of the Abbot Paula (Paul), for the deacon Rizk George al-Khashshāb.

وكان تمام هذا الكتاب الطاهر على يد كاتبه المسكين شنوده بالاسم قص خادم دير القديس العظيم البار ابنا بولا . . . تم ذلك يوم الخميس من الجمعة الثانية من الصوم المقدس سنة الف وخمماية وتسعين للشهداء الاطهار . . . والمهتم به والصارف عليه من ماله وصلب حاله . . . الشمس المكرم . . . رزق جرجس الخشاب الخ.

Clear and bold Egyptian Naskhi. Headings in red. Profusely rubricated. Broad margins. Numbers of leaves in Coptic numerals.

[Mingana Chr. Arab. 24.]

57.

241 × 155 mm. 52 leaves. Eighteen lines to the page.

A work of dogmatic theology on the Trinity and the Incarnation, by the West Syrian Arab writer Daniel b. Ḥaṭṭāb, who was born in A.D. 1327 and died shortly after A.D. 1383.

Title : كتاب اصول الدين وشفاء قلوب المومنين

BOOK OF THE PRINCIPLES OF FAITH, AND OF THE HEALING OF THE
HEARTS OF THE BELIEVERS³

¹ Cf. *Pat. Gr.*, vol. xxviii., pp. 597-708.

² An inscription on the margins by a later hand states that he became later Bishop of Asyūt, under the name of Michael.

³ This work is not mentioned in Cheikho's *Catalogue des Manuscrits des Auteurs Arabes Chrétiens* (pp. 7 and 230), where the author is also erroneously called Khaṭṭāb for Ḥaṭṭāb.

The work is partly controversial, and refutes the East Syrian writer Elijah, Bishop of Nisibin (fol. 3a) :

... قول من تأليف دانيال ابن الخطاب السرياني المارديني وهو مزيف ما الفه ايليا مطران نصيين التسطوري وباقي المخالفين. بدء القول عن الوجدانية الثلاثة الصفات الاحدية الذات.

The work is divided into 3 *manhaj*s, subdivided into *faṣls*, of which an index is found on fol. 52, with the omission of the title of the first *manhaj*.

The first *faṣl* of the first *manhaj* begins (fol. 3) : الفصل الاول في اقامة البرهان على وجود الباطني تعالى :

The first *faṣl* of the second *manhaj* begins (fol. 15a) : الفصل الاول في حد مريم البتول على الاطلاق :

The first *faṣl* (not named) of the third *manhaj* begins (fol. 25a) : المنهج الثالث في اقامة البرهان على وحدة اقنوم السيد المسيح ووحدة طبعه.

On fol. 2a is a biography of the author, written in A.D. 1931 by the present Syrian Patriarch of Antioch, Ignatius Ephrem I., before his election to the Patriarchate, and while he was still Archbishop of Syria and Lebanon.

ترجمة مؤلف الكتاب بقلم مار سويريوس افرام مطران سوريا ولبنان.

The Patriarch brings out fully the inhuman sufferings inflicted on the author by the Muslim governor of Mardin for his writing this book in which there is a controversial chapter against the Muslims.

Dated 30th of January, 1935, and written by order of the Patriarch, in Zaḥlah, by the priest Michael, son of George Barjā' of Mardin.

The original is found in the small town of Ṣadad in Syria, and was collated with another copy found in the monastery of Za'farān. The latter is dated A.D. 1825, and is in the handwriting of the priest Stephen of Jazīrah, who became Bishop of Homs under the name of Iwannis (John), went to India, returned and died in Jazīrah in A.D. 1869.

نجز كتاب اصول الدين وشفاء قلوب المومنين بما الفه علامة الزمان ونزهة الاوان ماري دانيال ابن الخطاب الصالحاني. والفراغ منه في ٣٠ كانون الثاني سنة ١٩٣٥ في زحلة لبنان بامر غبطة مولاي مار اغناطيوس افرام الاول البطريرك الانطاكي للسريان الارثوذكس الجالس سعيدا وقد نسخ بيد العبد الفقير القسيس ميخائيل ابن جرجس برجاء المارديني ... وكان نقله من نسخة وجدت في صدد (سوريا) مكتوبة في القرن الثامن عشر وهي كثيرة التصحيف وصحح من نسخة مضبوطة من الحزاة الزعفرانية وكتبت الفروق على الهامش بعلامة ت او ٧ وهي موسومة بعدد ٩٤ بخط القس اسطفان الجزيري سنة ١٨٢٥ مسيحية وهو الذي صار اسقفاً في حمص باسم ايونيس ثم انتقل الى ملبار الهند وتوفي بالجزيرة سنة ١٨٦٩ مسيحية.

Clear and very readable Syrian Naskhi. Headings in red. Broad margins.

[Mingana Chr. Arab. 100.]

58.

292 × 205 mm. 163 leaves of two columns. Twenty-six lines to the column.

The sermons of Athanasius IV, the Greek Patriarch of Jerusalem, in A.D. 1452-68.

كتاب مواظ اثناسيوس بطريرك اورشليم.

The sermons follow the ecclesiastical calendar. A few leaves are missing at the beginning, which contained the title and the first three sermons. The name of the author is found at the beginning of every sermon, the first of which begins : عظة لايينا الجليل في الاحد الثالث بعد الفصح. القديسين اثناسيوس بطريك اورشليم. يبارككم الرب الخ.

The last sermon begins (fol. 160b) : عظة من قول ايونا القديس اثناسيوس بطريك اورشليم تقال في تاسع وعشرون شهر اب وهو قطع راس يوحنا المعمدان وهو عيد النيروز. بارك يا سيد.

No date. Written in a clear and well-spaced Syrian Naskhi of about A.D. 1550. Headings in thick black characters, and sub-headings in red. Profusely rubricated.

Ff. 1-6 and fol. 163 have been added by a later hand and dated (fol. 163b) Friday, 15th of January of the year 7114 from the creation of Adam, said to correspond with A.D. 1766.¹ They were written by the priest 'Īsa Khūrī, son of Mansūr, from Nazareth :

وكان النجاش من نساخة هذه المواعظ المباركة نهار الجمعة الواقع خمسة عشر كانون الثاني من شهور سنة سبعة الاف ومائة واربعة عشر لايونا ادم الموافق للتجسد الالهي الف وسبعماية وستين . . . بيد افقر عباد الله عيسى بزري خوري ابن منصور من مدينة ناصرة الجليل.

The supplied leaves are in a clear but not spaced Syrian Naskhi.

[Mingana Chr. Arab. 81.]

59.

162 × 110 mm. 86 leaves. Generally from fifteen to nineteen lines to the page.

A

Fol. 1a : A short historical account of the life of the Virgin.

نبدا بعون الله تعالى من اجل حياة ستنا السيدة وكم سنة عاشت في العالم.

B

Ff. 1a-7b : The explanation of some ecclesiastical fasts.

The subscription is : تم الكلام في باب الصيامات وتبتيها

The following Fathers are quoted :

(1) Nicephorus, Patriarch of Constantinople (ff. 1b-2a).

(2) Michael, Patriarch of Constantinople (fol. 3a).

(3) St. Saba (fol. 7a).

C

Ff. 8a-41b : Questions and Answers concerning the Dominical Festivals, translated from Greek into Arabic : مسایل مختصرة مفيدة واجوبتها من اجل الاعياد السيدية اخرجناها من اللغة الرومية الى اللغة العربية :

¹ These two eras do not correspond. The writing of the MS. is more in harmony with A.D. 1766 than with A.M. 7114 in which there is possibly an error of the copyist.

These Dominical Festivals are enumerated in the following order :

- (1) Ff. 8a-11b : The Annunciation. Six questions and answers.
عيد البشارة الالهي وهي ستة مسایل.
- (2) Ff. 11b-17a : The Nativity. Ten questions and answers.
مسایل عشرة واجوبتها من اجل عيد ميلاد المسيح.
- (3) Ff. 17a-24b : The Epiphany. Ten questions and answers.
عشرة مسایل واجوبتها من اجل عيد الظهور الالهي.
- (4) Ff. 24b-31b : The Transfiguration. Fifteen questions and answers.
مسایل خمسة عشر واجوبتها من اجل عيد التجلي الالهي.
- On fol. 31b is a quotation from Andrew of Crete.
- (5) Ff. 31b-41b : Easter. Seven questions and answers.
سبع مسایل واجوبتها من اجل عيد الفصح المقدس.

D

Ff. 41b-60b : Various historical, Biblical and theological questions and answers.

The first question deals with the secession of the Church of the Franks (the Roman Catholic Church) from the main body of the Catholic Church, and with its union with it in A.D. 1438, at the time of the Council of Florence.

Begins : سنة : كان في سنة :
اعلم باننا وجدنا في النسخ الرومية بان الافرنج في القديم لما انشقوا من الكنيسة الجامعة. ستة الاف ومائتين وتسعة عشر للعالم الح.

The last question (fol. 58b) deals with some strange happenings in the ancient province of Rumely.

خبر من اجل ما يصير على بعض الاموات المائتين في بلد الرملة.

E

Ff. 60b-63b : Miscellaneous questions and answers.

On ff. 60a-61a is a list of all the canonical Books of the Old and the New Testaments. The two Epistles of Clement are counted as canonical and are placed immediately after the Apocalypse.

F

Ff. 63b-65b : A selection of questions and answers, by Basil of Caesarea and his brother Gregory Nyssen.

بعض مسایل للابا القديسين باسيليوس واغريغوريوس المتكلمين.

G

Ff. 65b-85a : A collection of thirty pious stories, illustrating some points of spirituality.

The first story, which comes from Italy, illustrates cruelty, and begins :
ثم انموزجاً رهياً لاجل :
القساوت وعدم التحزن مما كتبه سيمان المعالم (sic).

The last story deals with a woman who outwardly was fasting and praying, but inwardly was affected with pride and self-esteem.

H

Ff. 85a-86a: A short treatise in poetry (added by a later hand) in which a Christian endeavours to illustrate the mystery of the Trinity to a Muḥammadan.

Begins: قد سلتني (sic) يا ذا الصديق المكرم

No date. Written by two hands in a clear but not handsome Syrian Naskhi of about A.D. 1780. Headings in red. On a fly-leaf pasted on the board of the book occurs the name of an owner, Rizk.

[Mingana Chr. Arab. 86b.]

60.

223 × 160 mm. 241 leaves. Eighteen lines to the page.

A historico-theological encyclopaedia by the Patriarch Macarius b. Za'im from Aleppo, who died in A.D. 1672.

Title (fol. 6b): كتاب النحلة

THE BOOK OF THE BEE

The first part of the introduction is missing at the beginning, and a leaf is wanting at the end which contained the final words of the book.

The author states in his introduction that he closely followed in the first part of his Arabic work the *Book of the Signs* (كتاب الرموز) which Baisius Sākizi, bishop of Gaza, who died in Russia in A.D. 1678, had written in Greek.

On fol. 10a, after giving a list of 40 chapters, the contents of which are on ff. 6a-10a, the author states that of the above *Signs* only 28 were written by Baisius Sākizi.

كتاب الرموز المذكور اعلاه موجود منه هاهنا ثمانية وعشرون رمزاً اي راسا او اصحاب او مقالة وهو الذي جمعه بايسيوس الصاقزي مطران غزة واخذه عن غيره من العلماء.

This statement is repeated on the back of the page.

The word الصاقزي is also written with a *Sīn* as الساقي

The headings "Signs" proceed from fol. 10b to fol. 97b, where the last *Sign* is called the 42nd.

الرموز (sic) الاخر الثاني والاربعون من اجل جناديوس بطريرك القسطنطينية.

The contents, therefore, of the book do not correspond with the above index, and the imitation by the author of Sākizi's work ends on fol. 102a.

The first *Sign* (called the 14th in the MS.) begins (fol. 10b):

الرموز الرابع عشر. اعلم بان نسا كثيرات حكيما تدعى سبيلا وكانوا مشهورات في صناعة الرموز والمزومات

and the last, or the 43rd, begins (fol. 97b):

اعلم بان المغبوط الملك قسطنطين تنيح في نيقيوميدية وبها دفن وبعد منه تملك ابنه قسطنطينوس وبعد مدة ذهب الى نيقيوميدية.

From fol. 102a-fol. 123b the following headings occur in the MS. :—

(1) Ff. 102a-106b : A short discourse on the Rod of Moses.

كلام وجيز من اجل عصاة موسى وكيف كان وجودها وبعض اخبار موسى.

(2) Ff. 106b-111b : An explanation of some points dealing with the Book of Psalms.

شرح مختصر في كتاب المزامير.

(3) Ff. 112a-116a : A short discourse on the Apostles and Apostolic Canons.

شرحاً يسيراً عن الرسل القديسين.

(4) Ff. 116a-123b : Miscellaneous short treatises on the following points :—

(a) The thirty pieces of silver for which Judas sold our Lord.

(b) On a sick man who confessed and died.

(c) Different questions and answers on the interment of a dead person.

(d) A miracle performed by a bishop in Cyprus, contemporary with the author.

(e) The nature of the murder committed by Cain.

(f) Questions dealing with Moses and Pharaoh.

Longer treatises are found on ff. 124a-241b, as follows :—

(1) Ff. 124a-141a : A commentary on the Christian Profession of Faith, by Simon the Metropolitan of Thessalonika or Salonika.

تفسير نومن بالا واحد بتمامها للقديس سيمان رئيس اساقفة تسالونيكية.

(2) Ff. 141b-147b : Various historical questions dealing with the birth of Christ, with the language in which God spoke to Adam and which was shown by a miracle to have been Syriac, and with the eight " Books of Mysteries " which St. Peter handed over to his disciple Clement.

The heading of the last point is as follows :

شرح مختصر من اجل الثمانية كتب الاسرار التي دفعها بطرس الرسول الى تلميذه اكيمنطس بابا رومية.

(3) Ff. 148a-150b : The history of the patriarchate of Jerusalem.

خبر عن بطريركية اورشليم.

(4) Ff. 151a-153b : A historical discourse concerning Photius, bishop of Tyre, and Eustathius, bishop of Berytus (Beyrout).

خبر مختصر عن فوتيوس مطران صور وافساتيون (sic) مطران بيروت.

(5) Ff. 153b-156a : A historical discourse concerning Dioscorus of Alexandria.

خبر جزوي عن ديسقوروس الارتوقي وعن مرتبه وسيرته ولماذا احرموه الابا.

(6) Ff. 156b-160a : What happened between Athanasius, bishop of Perrha on the Euphrates, and Sabinianus his successor, in the 5th century.

خبر جزوي عن اثناسيوس اسقف البيره التي الفراء القديم وما جرى بينه وبين صافينوس اسقف هذه المدينة الجديد.

(7) Ff. 160a-167b : Some historical points dealing with the 3rd Council, with Nestorius, and with Ibas, bishop of Edessa.

خبر مختصر عن المجمع الثالث وعن نسطور وايضا مطران الرها وما صار منه من المخالفة لكيرلس وما صار بينه

وبين الكيروه وما قرفوه به وكيف تاب اخيراً.

(8) Fol. 167b : How the author, while still bishop of Aleppo, collected the Acts of St. Simeon the Stylite.

خبر كيف جمعنا خبر سمعان العامودي.

(9) Ff. 168a-170b : What Scripture teaches about the Antichrist.

كلام يسير من كتب الله عن المسيح الدجال وسابقه وما هو مزعم ان يصير وقتئذ.

(10) Ff. 171a-173b : The prophecies of the seven Greek pagan philosophers about Christ : His birth of a virgin, and His divine Economy.

هذه اخبار ونبوات عجيبة من هولاء حكماء اليونانيين في تجسد المسيح وولادته من العذراء (sic) وتدبيره وصلبه وتخليصه العالم.

(11) Ff. 174a-177a : On the number and duration of the Christian fasts, which cover 163 days of the year.

Headed : قد سمعت انا الفقير كاتبه مكاريوس الانطاكي اقواما من الشرهين يذمون الرسل والقديسين الذين وضعوا : اصوام المسيحيين.

(12) Ff. 177b-181b : On the names of all the bishoprics, ancient and modern, under the jurisdiction of the patriarchate of Constantinople. The bishoprics number 81, and the archbishoprics 49.

... اسامي كراسي المطارنة الذين في ابرشية القسطنطينية وعدتهم واحد وثمانون. فبعضهم بقي اسم تلك المطرانية على حالها الى الان وبعضهم تغير.

(13) Ff. 182a-185a : Explanation of various liturgical questions.

تركيب في كل ايام السنة متى لا ينبغي ان يقال بعد القدس الالهى الخ.

(14) Ff. 185a-186b : How the relics of the Forty Martyrs of Sebaste were found.

خبر جزوي عن وجود اعضا الاربعين شاهد.

(15) Ff. 186b-188b : Various questions from the ecclesiastical history of Theodoret.

اخبار جزوية من تاريخ تاودوريطوس اسقف كيرو.

(16) Ff. 188b-191a : A short history of Nestorius, followed by some anecdotes of miscellaneous characters.

خبر جزوي عن نسطور اللعين.

(17) Ff. 191a-193a : An account of the body of Constantine the Great and its burial.

خبرا عجيبا من اجل جسد القديس الملك قسطنطين الكبير ودفنه.

Ff. 191b and 192a, which should have contained the Greek characters of an inscription dealing with Constantine, are left blank.

(18) Ff. 193b-197a : A short history of the Islamic dynasties.

شرح مختصر يوضح فيه مدة السنين التي لساير خلفا الاسلام وملوكهم وعدتهم وفي اي البلاد كان مقامهم.

(19) Ff. 197a-199a: The history of the Byzantine emperors from the time of Constantine the Great to that of Constantine Palaiologus, under whose reign Byzantium was conquered in 1453 by the Turkish Sultan Muḥammad the Conqueror.

شرح مختصر يوضح فيه السنين التي تملكوها ملوك الروم في القسطنطينية من عهد الملك قسطنطين الكبير الذي بناها الى ان فتحها السلطان محمد واخذها من الملك قسطنطين البالاوغس وعدة ملوكها فكانت الف ومائة وستة وثلاثون سنة.

(20) A historical sketch containing the number of the years that elapsed from Adam to the coming of Christ.

شرح مختصر يوضح فيه السنين التي من ادم . . . الى حين مجي السيد المسيح.

(21) Ff. 203a-204a: The explanation of the title "Judge of the Patriarchs" formerly given to the patriarch of Alexandria.

خبر يوضح لماذا بطرك الاسكندرية قاضي البطارقة.

(22) Ff. 204a-206a: Various historical notes dealing with the emperors of Rome, and some astronomical points.

(23) Ff. 206b-219b: A short history of the 12 ascetic saints: John, Isichius, David, Joseph, Antony, Theodosius, Theodosi, Elijah, Poemen, Nathan and Aphicus,¹ who left their cells in the mountain near Antioch, on the advice of Ephremius, patriarch of Antioch (527-545), in order to repair to the country of the Georgians, where, after performing many miracles, they died.

هذه اخبار جزوية عن اباينا القديسين الاثني عشر وهم يوحنا وابيسيشيوس وداوود ويوسف وانطونيوس وثاودوسيوس وظادوسي وايليا ويمن وناتان وافيقوس الذين نسكوا في الجبل العجيب خارج انطاكية وذهبوا من هناك بمشورة ابراموس بطرك انطاكية الى ساير بلاد الكرج واناودوا عقول اهلها وعملوا هناك عجائبا وتديحوا هناك ودفنوا ودياراتهم الى الان عندهم مشهورة واجسادهم المقدسة يفيض منها ينابيع العجايب واعيادهم مشهورة هناك.

(24) Ff. 219b-225b: A short history of the seven Ecumenic Councils.

هذه اخبار جزوية عن السبعة مجامع الكبار المقدسة المسكونية.

(25) Ff. 225b-229a: A historical treatise on how the "Sign of the Cross" was performed.

شرح وجيز من اجل رسم الصليب المكرم.

(26) Ff. 229a-241a: Miscellaneous historical and theological treatises and questions and answers, with no special headings.

(27) Fol. 241a: A short account of John Chrysostom.

خبر مختصر عن يوحنا فم الذهب.

Incomplete at the end.

Dated (fol. 177a) end of the month of August, A.D. 1771, and written by a scribe called Thomas Ṣadaḳah.

علقه بيده الحقير الفقير الى ربه توما صدقه. كمل في غاية شهر اب في الف وسبعماية واحد وسبعين ١٧٧١ للتجسد الالهى من البتول الطاهرة.

¹ There are only eleven names, instead of twelve as the text implies.

Clear but not handsome Syrian Naskhi. Headings in red. Fairly broad margins.

An inscription by an owner David, son of Michael 'Ākīl (داود بن ميخائيل عاقل), with the date "beginning of January, 1860," is found inside the cover.

[Mingana Chr. Arab. 104.]

61.

303 × 210 mm. 590 leaves. Twenty-three lines to the page.

The sermons of the Greek Orthodox deacon Macarius, the headmaster of the school of Patmos, who died in A.D. 1737, translated in A.D. 1780 from Greek into Arabic by the priest-monk Athanasius, son of Michael Mukhalla'.

Title :

البوق الانجيلي

THE EVANGELICAL TRUMPET

Headed : كتاب البوق الانجيلي مما الفه ووعظ به . . . الشماس كير مكاريوس الدصكالس معلم المدرسة : اليونانية في جزيرة بطمس. قد نقل من اللغة اليونانية المنطوي عليها الى اللغة العربية المنتشر اليها من قبل الكاهن في الرهبان المتوحدين الحوري انناسيوس الدمشقي الاصل.

Begins: ¹ اما بعد فيقول العبد الحقير . . . الحوري انناسيوس الراهب ابن ميخائيل مخلع الدمشقي الاصل : . . . والتجار والسيناوي بالرهبة والشعار اتني لما كنت مترددا بالمدينة المتملكة القسطنطينية . . . فوقفت على هذا الكتاب . . . المنسوب الى . . . المرحوم والدايم الذكر الشماس كير مكاريوس معلم المدرسة اليونانية في جزيرة بطمس . . . وكان الفراغ من ترجمته من اللغة اليونانية الى اللغة العربية ومقابلته على صحة اصله في اواخر شهر كانون الاول من شهور سنة الف وسبعماية وثمانين مسيحية.

Ff. 6a-9b contain an introduction to the work by Abrāmius (Ephrem), the patriarch of Jerusalem and of all Palestine.

مقدمة الكير ابراموس البطريرك الاورشليمي الكلي الغبطة. ابراموس برحة الله تعالى بطريرك مدينة اورشليم وسائر فلسطين الخ.

Ff. 10a-17b contain two introductions by the same patriarch Ephrem, while he was still a teacher of Greek in Cyprus.

The second introduction contains the history of the author, the deacon Macarius.

The first of these introductions is headed : صورة تقديم الكتاب . . . وذلك مما كتبه كير افرام الدصكالس : الاثنائي الاصل اذ كان معلما للعلوم اليونانية في جزيرة قبرص وحصل فيما بعد بطريركا لكرسي مدينة اورشليم المقدسة.

Ff. 17b-46a contain a long introduction by the author himself, in which he sets forth his aim in writing his book, and informs us how it was burned by the Roman Catholic authorities when first published in Greek in Venice. It was later published in Leipzig.

¹ The first words of the first line of the introduction have disappeared, owing to the top part of the page having been torn away.

مقدمة اخرى للكتاب وقد يليها قصة باطناب تنبي عما جرى من الاعداء الضالين الاغيار اذ دفعوا هذا المؤلف للحريق بالنار عندما طبع اولا باللغة اليونانية في بلاد البندقية . . . كتبها بابا سارافيم ارشيمندريتي لدير السيدة الملوكي . . . وقد كتبها عند ما طبع الكتاب دفعة ثانية في بلاد لبسيا السكونيا.

There are 53 sermons, a list of which is found on ff. 46b-48b.

Some of the sermons, especially those at the beginning, have a tone hostile to the Roman Catholic Church.

The sermons bear on the following subjects :

- (1) Page¹ 1 : Against pride. (For the Sunday of the Pharisee and the Publican.)
- (2) Page 24 : Exhortation to penitence. (For the Sunday of the Prodigal Son.)
- (3) Page 41 : The Last Judgment. (For the Sunday of the Deprivation of Flesh.)
- (4) Page 65 : On sin. (For the Sunday of the Deprivation of Cheese.)
- (5) Page 87 : On the fact that the Holy Spirit proceeds from the Father alone. (For the first Sunday in Lent.)
- (6) Page 109 : Against the supremacy of the Pope, and on the fact that Christ alone is the head of the Church. (For the first Sunday in Lent.)
- (7) Page 129 : On the true Church, against the supremacy of the Pope. (For the second Sunday in Lent.)
- (8) Page 168 : Another sermon on the fact that the Holy Spirit proceeds from the Father alone. (For the second Sunday in Lent.)
- (9) Page 189 : On the fact that the Eastern Church is the true Church of Christ. (For the third Sunday in Lent.)
- (10) Page 213 : Against the existence of Purgatory. (For the fourth Sunday in Lent.)
- (11) Page 233 : On the fact that the saints will only obtain full happiness on the day of the Resurrection. (For the fifth Sunday in Lent.)
- (12) Page 255 : Another sermon against the supremacy of the Pope, and on the harm that the doctrine of this supremacy entails. (For the fifth Sunday in Lent.)
- (13) Page 284 : On the trials of this world, and on the utility of remembering death. (For the Resurrection of Lazarus.)
- (14) Page 305 : On the gift of the Holy Eucharist. (For Palm Sunday.)
- (15) Page 325 : On the preparation for the Holy Communion.
- (16) Page 345 : On the greatness of the Eucharist, and on the true words of consecration. (For Maundy Thursday.)
- (17) Page 378 : On the love of God towards man. (For the Washing of Feet.)
- (18) Page 394 : On the Passion of our Lord. (For Good Friday.)
- (19) Page 419 : On the intensity of the Passion of our Lord.
- (20) Page 442 : On the joy at the Resurrection of our Lord. (For Easter Sunday.)
- (21) Page 455 : On the greatness of the Virgin. (For the festival of the Annunciation.)
- (22) Page 473 : On the fact that the wounds of our Lord are the source of our salvation. (For the New Sunday, known as the Sunday of St. Thomas.)

¹ The references here are to the *pages* of the MS., which begin on fol. 49b.

- (23) Page 492 : On the fact that women are more interested in good works than men. (For the Sunday of the Women carrying Sweet Spices.)
- (24) Page 511 : On the avoidance of sin. (For the Sunday of the Paralytic.)
- (25) Page 530 : Exhortation to the love of God. (For the Sunday of the Samaritan Woman.)
- (26) Page 550 : Exhortation to the possession of the spiritual blindness. (For the Sunday of the Blind Man.)
- (27) Page 571 : On the joy experienced by the saints from their meditation on the Ascension. (For the festival of the Ascension.)
- (28) Page 592 : On the fact that the Spirit who descended on the Apostles was not the person of the Holy Spirit, but the grace common to the three Persons of the Trinity. (For Whit Sunday.)
- (29) Page 612 : On the great benefits that accrue to us from the saints. (For the first Sunday.)
- (30) Page 633 : On the fact that the "Fasting of the Apostles" is an ancient institution. (For the second Sunday.)
- (31) Page 651 : On the greatness of the sin of gluttony. (For the fourth Sunday.)
- (32) Page 677 : On the reproof of parents who do not correct their children, and on the reproof of wicked women. (For the tenth Sunday.)
- (33) Page 695 : Arguments against Purgatory. (For the fifth Sunday.)
- (34) Page 718 : Against magicians. (For the seventh Sunday.)
- (35) Page 739 : On the greatness of priesthood. (For the twelfth Sunday.)
- (36) Page 758 : On the fact that the Christians of these days are martyrs in intention, and on the fact that tribulations are for them the path to heaven. (For the fourteenth Sunday.)
- (37) Page 775 : On the fact that the light that shone in the Transfiguration was divine and uncreated. (For the festival of the Transfiguration.)
- (38) Page 794 : On the Assumption. (For the commemoration of the death of the Mother of God.)
- (39) Page 810 : On the greatness of John the Baptist. (For the commemoration of the Decollation of John the Baptist.)
- (40) Page 830 : On the greatness of St. John the Evangelist. (For the commemoration of St. John the Evangelist.)
- (41) Page 847 : On the fact that the Virgin obtained the perfection of grace more than all the angels and the saints. (For the commemoration of the Purification of the Virgin.)
- (42) Page 862 : On the greatness of St. Catherine. (For the commemoration of St. Catherine.)
- (43) Page 891 : On the greatness of St. Nicholas. (For the commemoration of St. Nicholas.)
- (44) Page 908 : On the Nativity. (For the festival of the Nativity.)
- (45) Page 927 : On the great gifts vouchsafed unto us by the baptism of our Lord. (For the festival of the Epiphany.)
- (46) Page 942 : On the greatness of St. Antony the Great. (For the commemoration of St. Antony.)

(47) Page 961: The enumeration of the various innovations of the Latin Church. (For the feast of the three principal saints of the Greek Church.)

(48) Page 989: For the feast of St. Pachomius.

(49) Page 1006: Against Sodomy.

(50) Page 1026: Praise of SS. Joachim and Hannah.

(51) Page 1046: On the dead.

(52) Page 1064: Another sermon on the dead.

(53) Page 1073: For the Nativity of the Virgin.

On fol. 589b the copyist states that this last sermon is not by the author, but by the man who wrote the introduction to the book.

Dated (fol. 590) 5th of March of the year A.D. 1821, and written by Michael, son of Khalil Allah-Wairdi (= Deodatus) from Damascus.

وكان الفراغ من نساخة هذا الكتاب . . . في اليوم الخامس من شهر اذار المبارك الذي من شهور سنة احدى وعشرين وثمانماية والى مسيحية وذلك بيد العبد الحقير المقر بالعجز والتقشير ميخائيل ابن خليل الله ويردي الدمشقي وطنا الارثودكسي مذهبا.

A long inscription on fol. 590a by Hibat-Allah Ṣadaḳah, dated beginning of October, A.D. 1823, informs us that the translator of the work, Athanasius Mukhalla', was later ordained bishop of Beyrout; and states that he, Ṣadaḳah, wishing to have a copy of this MS. for the church of Homs, wrote to Papa (Priest) Gabriel, a monk from Mount Sinai, then in Damascus, to have a careful copy of it made in Mount Sinai.

Clear and bold Syrian Naskhi. Headings in thick black characters and sub-headings in red. Profusely rubricated. Broad margins.

[Mingana Chr. Arab. 115.]

62.

169 × 218 mm. 168 leaves. Twenty-three lines to the page.

A theological work on the fact that the change in the Eucharistic elements takes place at the words of the *Epiclesis*, and not at those of the Institution, by the Greek Orthodox writer, Elias b. Fakhr Ṭarābulusi (i.e. of Tripoli), who died at Aleppo about A.D. 1740.¹

Title:

THE HIGH CONTROVERSY UPON THE INVOCATION OF THE HOLY SPIRIT

كتاب المناظرة الجلية في الدعوة الروح القدس تاليف العبد العاجز الياس فخر ابن الفخر الطرابلسي لونوثاتي الكرسي الرسولي الانطاكي.

The author states in his introduction (fol. 1b) that he drew extensively on the work of Sebastus of Trebizonde, and that he wrote his present book against the conclusions of an adversary

¹ Cheikho (*Catalogue des Manuscrits des Auteurs Arabes Chrétiens*, p. 40, No 5) apparently knew of the existence of such a work, but was not aware of its title.

called 'Abdallah b. Zākhir, who had written a treatise entitled : " A controversial treatise on the words of the Institution." ¹

الحمد لله الذي كشف لنا عن غوامض سرايره الجليلة الاعتبار . . . اما بعد فيقول العبد العاجز الفقير :
لربه القادر الجليل الياس بن فخر الشهير بابن الفخر الطرابلسي هو انه لما سألني بعض الكهنة الوريين من ابناء بلادنا
العربية . . . ان ألخص له شيئاً من كتاب العالم العلامة كير ساواسطوس الكيمينيوطو الدرايزوني الذي ألفه في باب تقديس
القربان الطاهر.

The work is divided into a *muḥaddamah*, 8 *faṣls* and a *khātimah*. The first *faṣl* (fol 9a) is :
الفصل الاول يتضمن الرد عليه فيما اعترضنا به من قولنا ان السيد المسيح قدس الحيز والحمر وحولهما الى جسده ودمه
بالشكر والتبريك والتقديس.

The eighth *faṣl* (fol. 130b) is :
الحاتمة تنبيه المسيحيين الارثودكسين على سوء مكاييد الاضداد المحدثين
The *khātimah* (fol. 162a) begins :
Dated (fol. 168a) 27th January, A.D. 1745, and written in Ṭarābulus (Tripoli) by the priest
Nicholas Ra'd, son of George : وكان الفراغ منه في اليوم السابع والعشرين من شهر كانون الثاني لسنة الف
وسبعمائة خمسة واربعين في مدينة طرابلس المحروسة سنة مسيحية ١٧٤٥ عن يد كاتبه نقولا رعد باسم خوري ابن
جرجس وكتبه من ماله لنفسه.

On the fly-leaf at the end of the volume is an inscription which states that the book passed into the possession of Jabbūr, son of the above priest Nicholas. Another notes states that after him the MS. belonged to a Michael Ṣabbāgh.

Clear, uniform Syrian Naskhi hand. Chapter headings in thick black characters, and sub-headings in red. Profusely rubricated. Broad margins, on which are Biblical references.

[Mingana Chr. Arab. 95.]

63.

220 × 156 mm. 16 leaves. Fourteen lines to the page.
An anonymous collection of religious *khutbahs* (discourses).

كتاب الخطب

The *khutbahs* are four in number, and are written in a flowery style, in rhymed prose. At the end of each *khutbah* a prayer is offered for the Patriarch of the day.

Fol. 1a : The second Sunday in Lent : خطبة تقرى الاحد الثاني من الصوم المقدس. المجد لله الذي
ازال عنا ظلم الخطايا.

Fol. 5a : The third Sunday in Lent. Begins : المجد لله الذي اثار بنور الحكمة ابصار القلوب

Fol. 8b : The fourth Sunday in Lent. Begins : الحمد لله الذي (هدانا؟) الى معرفة الحقائق باوامر انجيله

Fol. 12a : The fifth Sunday in Lent, to be read at the 11th hour of the Tuesday of Holy Week : . . . وتقرى الساعة الحادية عشرة يوم ثلاث البصخة. الحمد لله المنفرد بالدوام

المجاورة الجدلية على الكلمات الربية¹

From indications at the end of every discourse, it appears that these *khutbahs* were read immediately before the Gospel for the day.

No date. Written in a clear and bold Egyptian Naskhi of about A.D. 1830. Headings in black. Broad margins.

[Mingana Chr. Arab. 116.]

64.

323 × 219 mm. 337 leaves. Twenty-three lines to the page.

The Lenten and other sermons composed by Elijah Munyāti, from the island of Cephalonia, bishop of Kalavryta in Greece, who flourished in the first half of the eighteenth century.

They were translated from modern Greek into Arabic in A.D. 1765 by the teacher Theodosius, with the help of Macarius Ṣadaḡah, bishop of Tyre and Sidon. All this is explained in the following inscription on the title-page :

كتاب عظات للصيام الكبير ولاعياد اخرى مشهورة مميزة مع جملة مقالات اخرى غيرها لبعض من المواسم قد صنفها
 كير ايليا منياني من جزيرة كفالينيا الحاصل وقتاً ما اسقفا على كرنكي وكالافريطا في بلاد موره الجزيل وده لله تعالى
 وهو نفسه وعظ بها وقد ترجمت حديثاً من اللغة الرومية الدارجة الى اللغة العربية بالتماس ومساعدة من الاب السيد المطران
 كيريو كير مكاريوس صدقه مطران صور وصيدا الجزيل طهره عن يد مترجمها كير تاودوسيوس الدصكالوس الكلي بره لاجل
 منفعة كل من يطالع فيه من ابنا جنسنا المسيحيين الارثودكسين بنو العرب . . . فسر سنة ١٧٦٥ مسيحية الف وسبعماية
 وخمسه وستين للمسيح.

A

Ff. 3b-209b : 21 sermons ('*izāh*) divided into four series (*daur*).

The first series comprises 8 sermons, on the following subjects :

- (1) On predestination (fol. 3b).
- (2) On envy (fol. 13b).
- (3) On the coming judgment (fol. 22b).
- (4) On the torment of hell (fol. 34a).
- (5) On penitence (fol. 48a).
- (6) On the Eucharist (fol. 62b).
- (7) On Good Friday (fol. 69a).
- (8) On the Resurrection (fol. 86a).

The second series comprises 7 sermons, on the following subjects :

- (1) On the Creed (fol. 88b).
- (2) On sin and penitence (fol. 102a).
- (3) On the soul (fol. 111a).
- (4) On confession (fol. 120a).
- (5) On the things to be asked in prayer (fol. 131b).
- (6) For Palm Sunday (fol. 141a).
- (7) Another sermon on Good Friday (fol. 145b).

The third series comprises 5 sermons, on the following subjects :

- (1) On death (fol. 161b).
- (2) Another sermon on confession (fol. 170b).
- (3) On conscience and on the coming judgment (fol. 179a).
- (4) Another sermon on confession (fol. 188a).
- (5) On heaven (fol. 191b).

The fourth series comprises 1 sermon, on faith and on the Creed (fol. 199b).

A good index of all the sermons is found on ff. 1b-2b.

B

Ff. 211b-337b : The 21 *maḳālahs* which form the second part of the book.

The *maḳālahs* are not divided into series (*daur*). They must have formed a separate book by the author and been added to the present MS. for the sake of completeness.

An index of the *maḳālahs* is found on ff. 210b-211a.

The first two sermons and the last two *maḳālahs* begin as follows :

Fol. 3b : عظة في الاحد الاول من الصوم الكبير. وفي الغد اراد يسوع الخروج . . . لا يوجد شيء اشد تكبرا :

Fol. 13b : الاحد الثاني من الصوم المقدس. وكان هناك قوم من الكتبة جلوسا . . . فلنمتلك الصبر :

Fol. 330b : مقالة اخرى في ميلاد والدة الاله مريم في ٨ ايلول. من هي هذه الصاعدة كالفجر . . . موسنا : موسم بتولي.

Fol. 334b : مقالة اخرى في دخول والدة الاله. قامت مريم فذهبت . . . ان صيت الملك سليمان :

The final leaf of the MS., containing the last few lines of the text, is missing, but the text itself is complete, as the missing words have been added by a later hand on the broad margin of fol. 337b.

No date. Written in a clear and bold Syrian Naskhi of about A.D. 1810. Main headings in thick black characters and sub-headings in red. Profusely rubricated. Broad margins.

On fol. 337b are four impressions of the seal of Stephen Ḥakīm, dated 1881.

[Mingana Chr. Arab. 114.]

65.

305 × 197 mm. 251 leaves. Twenty-five lines to the page.

An extensive work on the duties of priesthood, by the Jesuit Louis Dupont, who died in 1624, as translated in Aleppo, in 1730, by another Jesuit, Pierre Fromage, who died in 1740.

Title : قلايد الياقوت في واجبات الكهنوت

Begins : لك الحمد اللهم . . . وبعد فيقول مرسل البيعة الرومانية وسليل الرهبنة اليسوعية البادره بطرس فرماج اليسوعي . . . وقد دعوته قلايد الياقوت في واجبات الكهنوت.

The book is divided into seven *maḳālahs*, subdivided into chapters, of which an index is found on ff. 2b-6b.

No date. Written in a clear and handsome Syrian Naskhi, of about A.D. 1740.¹ Headings in red, but main titles in thick black characters. Profusely rubricated. Broad margins.

On fol. 1a are two inscriptions by owners, one of whom was Michael Joseph Baṣṣāl, who bought the MS. on Friday, the 4th February, 1855. The other inscription is by an earlier owner, Gabriel, son of Anṭānios (Antony) Bābchi (جبرائيل ابن مقدسي انطانيوس عبيد بابجي)

[Mingana Chr. Arab. 16b.]

66.

282 × 191 mm. 311 pages. Twenty-three lines to the page.

The theologico-mystical work, entitled *Magnet*, by Joseph II, the Patriarch of the Chaldeans (East Syrian Uniats), who died in 1714.

The word “Magnet,” مغناطيس, is not found as a title at the beginning, but it is found in the colophon. At the beginning the work is entitled :

المعلم الاديب للمسيحي المستفيد

The book was translated by Joseph II himself, from Arabic into Syriac, and three copies of it are found in my collection of Syriac MSS.²

Begins : دياجة الكتاب. اعلم ايها المتامل بالنظر في هذا الكتاب الجليل . . . وسميته بالمعلم الاديب للمسيحي المستفيد اقتداءً بالكليمنطس الاسكندراني.

The work is divided into two parts (kisms), the first of which is divided into eight and the second into twenty-six chapters.

Dated (p. 309) 2026 of the Greeks (A.D. 1715), and written by the deacon John (Ḥanna), son of the deacon Ishō' : تم ونجز هذا كتاب المغناطيس سنة الفين وستة وعشرين للاسكندر على يد الفقير الحقير المقدسي شماس حنا ابن المرحوم المقدسي شماس يشوع.

At beginning and end are inscriptions by Anṭūn Nūri Ḥabash (انطون نوري حبش), who bought the MS. in 1863. After him the MS. passed into the possession of his son, Na'ūm Nūri, who has written his name badly in a French inscription on page 310, as *Naoum Nourir* (!). Some time after, the MS. was bought by Faṭḥ-Allah Nūri, the brother of Na'ūm Nūri.

A clear and good Mesopotamian Naskhi. Main headings in thick black characters, and sub-headings in red. Well rubricated. Broad margins. On the fly-leaf at the beginning is the figure of a deer.

[Mingana Chr. Arab. 49.]

¹ The volume is written in the same hand as that of No. 104 [18], which is dated A.D. 1739.

² *Catalogue of the Mingana Collection*, vol. i., pp. 900-901, and 905-907.

67.

319 × 220 mm. 155 leaves. Generally twenty-six and twenty-seven lines to the page.

A

Ff. 2b-144a : A work on Sin and Penitence, translated by the Capucin Father, Joseph de Reuilly. The title of the work is : بوق السماء

THE TRUMPET OF HEAVEN

Begins : نحمدك ايها الاله المنفرد بالوحدانية . . . اما بعد قال مترجم هذا الكتاب الحاوي كل معنى مستطاب :

On fol. 2a we are informed that de Reuilly translated the work in Cairo in A.D. 1717.

وقد اهتم باستخراج هذا الكتاب في مدينة مصر البادره يوسف الفرنساوي من رولي من رهبنة الاخوة الاصفرين المنتسبين لمار فرنسيس الكابوجين . . . في تاريخ سنة سبع عشرة وسبعماية والالف لتجسد المسيح.

B

Ff. 144b-155a : A series of sermons on the Passion of our Lord.

كرازة على الام السيد يسوع المسيح.

Dated (fol. 144a) Monday, the 17th September, A.D. 1834, and written by the Chaldean priest Zechariah, son of Francis, of the family of Khursān, in the time of the Bishop Basil Asmar.

كامل بعون الله تعالى كتاب بوق السماء الذي هو ثلاثة اجزاء في يوم الاثنين في ١٧ من ايلول في سنة الف وثمانماية اربع ثلاثين مسيحية . . . في ايام رياسة مار باسيليوس اسمار . . . على يد احقر العباد قس زكريا الكلداني ابن المرحوم فرنسيس في لقب خورسان.

A clear but not handsome Mesopotamian Naskhi. Headings in red. Well rubricated. Broad margins. On the fly-leaf at the end is a register of three baptisms which took place in the village of Alkosh, and of which the oldest is in 1829.

[Mingana Chr. Arab. 55.]

68.

206 × 157 mm. 80 leaves. Nineteen lines to the page.

A work on Confession, by the Jesuit P. Segneri, translated from Italian into Arabic, in A.D. 1739, in the town of Aleppo, by another Jesuit, P. Fromage.

Begins : الحمد لله الذي ارشدنا الى منهج التوبة المرضية . . . فيقول الاب المكرم ورسول بيعة الله المحترم اعني البادري بطرس فرماج سليل الرهبنة اليسوعية . . . وقد كان تمام هذا العمل في مدينة حلب المحمية سنة الف وسبعماية وتسع وثلاثين مسيحية.

No date. Written in a clear and good Syrian Naskhi of about A.D. 1750. Headings in red. Well rubricated. Broad margins. Two inscriptions by owners on fol. 80a.

[Mingana Chr. Arab. 40.]

* 69.

169 × 122 mm. 120 leaves. Thirteen and fourteen lines to the page.

A theological work, written in A.D. 1772 by a Copt Uniat.

The title of the work is

كتاب الاستفهام بعد الاستبهام

BOOK OF ASKING QUESTIONS AFTER BEING IN DOUBT

As the first leaf is missing in the MS., the above title is taken from the first page of the following MS., from which we also learn that the author was a layman. The title, *Book of Asking Questions*, is, however, found in the colophon.

The work is divided into twenty *bābs* and a *khātimah*, of which there is an index on ff. 2-4. The author strongly maintains the Roman Catholic view against all other ancient Christian bodies.

The first *bāb* begins (fol. 5a) as follows : الباب الاول في ذكر توحيد الله تعالى وتثليث اقاليمه باختصار. , and the last *bāb* begins (fol. 108b) as follows : الباب العشرون في سبب ارسال المرسلين من الكرسي الرسولي برومية الى هذه الطائفة القبطية وغيرها.

The *khātimah* begins (fol. 116b) as follows : الخاتمة في النتيجة مما قلناه الى الآن وفي ايراد بعض نصايح يجب التفطن بها للرجوع الى الحق لبلوغ الخلاص الابدي.

Dated (fol. 120b) Thursday, 12th of the month of Bawunah, of the year 1534 of the Martyrs, which corresponds with the 14th Sha'bān, of the year 1233 of the Hijrah (A.D. 1817), and copied for the priest Peter, son of the priest Isaac Jesse ar-Rakīṭ.

وكان الفراغ من هذا الكتاب المقدس الذي يدعى كتاب الاستفهام يوم الخميس المبارك ١٢ شهر بوونه القبطي سنة الف وخمسمائة وثلاثين واربعة للشهدا الاطهار الموافق الى ١٤ شهر شعبان سنة الف ومايتان وثلاثين وثلاثة للهجرة العربية والمهمتم بهذا الكتاب الحقير القس بطرس ابن القس اسحاق ايشاي الرقيط الخ.

Written in a clear but not handsome Egyptian Naskhi. Headings in red. Well rubricated. Two leaves are missing at the beginning, and two others between ff. 5 and 6. Fairly broad margins.

[Mingana Chr. Arab. 32.]

70.

199 × 142 mm. 89 leaves. Eighteen lines to the page.

Same work as the preceding MS. The title which, owing to a lacuna, was missing in the preceding MS. is found here, on fol. 1a, as follows : كتاب الاستفهام بعد الاستبهام يتضمن معرفة سر التجسد الالهي وسببه وكيف يجب الاعتقاد به . . . تأليف احد القبط العلمانيين . . . وذلك في سنة ١٤٨٧ قبطية وهي سنة ١٧٧٢ مسيحية وسنة ١١٨٥ عربية.

No date. Written in a clear but not handsome Egyptian Naskhi, of about A.D. 1850. Headings in red. Well rubricated in the first part, but not in the second. Broad margins.

[Mingana Chr. Arab. 33.]

71.

216 × 160 mm. 326 pages. Twenty-one lines to the page.

The dogmatic theology of the Capucin Father, Thomas de Charmes, who died in 1765, translated in 1826, in Rome, from Latin into Arabic, by Ignatius Peter Jarwah, West Syrian Uniat Patriarch, for the clergy of his church.

مختصر كل اللاهوت النظري للاب الكامل والمعلم العامل توما ده شارمز . . . ثم ترجمه من اللغة اللاتينية الاصلية الى اللغة العربية اغناطيوس بطرس جروه بطريرك السريان الانطاكي الحلبى وطناً والكاثوليكي مذهباً وذلك في مدينة رومية المحمية سنة ١٨٢٦ مسيحية لافادة اكبروس طايفته.

Dated (p. 326) 2nd December, A.D. 1831, and written in Aleppo by Isaac Shukr, son of the priest Sulaimān of Mosul.

قد كمل جموعة الله تدوين هذا الكتاب . . . وقد نجيز بيد كاتبه الفقير اسحق شكر بن قس سليمان السرياني الموصلبي وطناً والكاثوليكي مذهباً وذلك في حلب في كانون الاول المبارك سنة ١٨٣١ مسيحية.

Clear Mesopotamian Naskhi. Headings in thick black characters, and sub-headings in red. Profusely rubricated. Broad margins. Pages are numbered in Syriac numerals, but the copyist has omitted numbers 129 and 278.

[Mingana Chr. Arab. 52.]

72.

228 × 165 mm. 217 leaves. Generally twenty lines to the page.

A work containing thirty-four theological and mystical sermons.

كتاب المواعظ

The work is by a Roman Catholic, possibly a missionary.

No date. Written by two hands in a clear Syrian Naskhi of about A.D. 1820. The first hand extends from fol. 1 to fol 28b. Ff. 29-33a are blank, and the second hand follows with sermons numbered 41 to 70.

From the index found on ff. 1b-2b we learn that the first part should have contained forty sermons. Actually it contains only four. From the index placed before the second part (ff. 33b-35a) it appears that the second part should have contained from sermon forty-one to sermon eighty-two, while actually it ends with sermon seventy.

No date. The first part is written in a clear Syrian Naskhi, possibly by a European hand, and the second part is written in a cramped but legible Syrian Naskhi of about A.D. 1820. Headings in thick black characters in both parts, and sub-headings in red in the second part.

[Mingana Chr. Arab. 78.]

73.

165 × 110 mm. 74 leaves. Fifteen lines to the page.

A work containing the Roman Catholic rules for the Sacrament of Penitence and Confession.

رسالة وجيزه تتضمن بعض قواعد في شروط سر الاعتراف مالف كطقس الزمان ليقتمدى بها معلمي الاعتراف ويتصرفوا كموجبها في رعتهم كحسب امكانهم.

The work, which contains an extensive enumeration of sins which have to be declared in confession, is anonymous.

No date. Written in a negligent but clear Syrian Naskhi of about A.D. 1830. No rubrications.

[Mingana Chr. Arab. 98.]

74.

221 × 174 mm. 75 leaves. Seventeen lines to the page.
A catechism of the Christian religion.

كتاب التعليم المسيحي

This catechism is not according to the doctrine of the Roman Church, nor according to the doctrine of the Monophysites, because its author believes in two natures in Christ. It is more likely that it belongs to a Protestant Episcopalian body.

The work proceeds by way of question and answer.

Begins : الفصل الاول في وجود الله. ان الله هو كائن عاقل غير محدود

No date. Written in a clear Mesopotamian Naskhi of about A.D. 1850. Headings in black. No rubrications.

[Mingana Chr. Arab. 37.]

75.

227 × 173 mm. 434 leaves. Generally twenty-two lines to the page.

A

Ff. 1a-430a: A work on dogmatic theology, according to the doctrine of the Roman Catholic Church, translated from Latin into Arabic.

The work has no introduction of any kind, and no name of author or translator.

It is divided into two parts (*kisms*). The first part extends from fol. 1 to fol. 107a, and the second part from fol. 108a to 418a. Ff. 422a and 428b contain an index to the work.

Dated 12th November, A.D. 1872, and written in the "Monastery of the Redeemer," by the Brother Daniel Khalil.

وكان النجاز من نسخه في اثني عشر من تشرين ثاني سنة الف وثمانماية واثنين وسبعين على يد العبد المقتدر لرحمة مولاه الاخ دانيال خليل في دير المخلص مشبوشة.

Written in a mixed Syrian-Mesopotamian Naskhi. Main headings in thick black characters, and sub-headings in red. Well rubricated. Broad margins.

B

Ff. 431a-434a: Three sermons, added by an owner of the MS., the first one of which is on fasting.

[Mingana Chr. Arab. 27.]

VII

MYSTICISM

76.

280 × 210 mm. 379 pages. Generally from sixteen to nineteen lines to the page.

A collection of the sayings of the Fathers of the Desert and of other saints and mystical writers, often with short anecdotes about them.

... نبدأ بعون الله وتوفيقه بوصف سيرة الابرار القديسين ونسكهم الذي يشتمل هذا المصحف على اخبارهم مكتوبا فيه نسكا مهذبا وسيرة في العالم عجيبة والفاظ ابا مغبوطين قديسين يتمثل بها ويتادب من يشاء ان يحكم السيرة السماوية ويرتاض بها من يؤثر سلوك الطريقة الى ملكوت السموات.

The MS. is divided into two sections, the first of which contains, in alphabetical order, the names of the Fathers whose sayings are reported. This section embraces pp. 1-270, with the following subscription : تمت بعون الله وقوته الاخبار التي على الحروف يتلوها الفاظ الشيوخ القديسين المكنية اسماءهم

The second section embraces pp. 270-379, and deals with mystical sayings by anonymous Fathers, the first of which is : سئل ابونا اثناسيوس القديس بطرك الاسكندرية عن الابن الازلي كيف هو مساو للاب :

Pp. 1-2 contain a short introduction which begins : وسيلنا ان نعلم ان الابرار القديسين الذين كانوا قدوة : لطريقة الرهبان.

The alphabetical section ¹ is headed (p. 2) : الفاظ الابرار القديسين على حروف الهجاء باب حرف الالف : اولها اخبار القديس الطونيوس.

The names of the Fathers whose sayings are quoted are :

A

- (1) Pp. 3-13 : St. Antony.
- (2) Pp. 13-29 : Abbot Arsenius.
- (3) Pp. 30-38 : Abbot Agathon.
- (4) Pp. 38-42 : Abbot Ammonas (اموناس).
- (5) Pp. 42-44 : Abbot Asila (اسيلا).
- (6) Pp. 44-45 : Abbot Ammonus (امونس).
- (7) Pp. 46-47 : Abbot Ammon of Nitria (امون النثري).
- (8) Pp. 47-48 : Abbot Job.
- (9) Pp. 48-49 : Abbot Abram (Abraham).
- (10) Pp. 49-50 : Abbot Areus (اري).
- (11) Pp. 50-51 : Abbot Alonius (الونيوس).
- (12) P. 51 : Abbot Anphi (Apos), Bishop of Oxyrrhynchus (انثي اسقف مدينة وكسرينخو).
- (13) Pp. 51-52 : Abbot Apollo.

¹ The alphabetical order is according to the Greek alphabet, and Greek uncial letters, written on the right-hand side of the heading, separate each alphabetical section from the next.

- (14) P. 52 : Abbot Andrew.
 (15) P. 52 : Abbot Agaius.
 (16) Pp. 52-53 : Abbot Ammonathus (اموناثاس).

B

- (17) Pp. 53-54 : Bishop Basil.
 (18) Pp. 54-58 : Abbot Bessarion.
 (19) Pp. 58-59 : Abbot Benjamin.
 (20) P. 60 : (Bishop) Gregory Nazianzen.

Γ

- (21) Pp. 60-66 : Abbot Gelasius.
 (22) P. 66 : Abbot Garenthius (جرتيوس).

Δ

- (23) Pp. 66-71 : Abbot Daniel.
 (24) Pp. 71-73 : Abbot Dioscorus.

E

- (25) Pp. 73-76 : St. Epiphanius of Cyprus.
 (26) Pp. 76-77 : St. Ephrem Syrus.
 (27) Pp. 77-79 : St. Eucharistus the Layman.
 (28) Pp. 79-80 : The priest Eulogius.
 (29) Pp. 80-81 : St. Euphranius.
 (30) Pp. 81-82 : St. Euladius (اللاذبيوس).
 (31) Pp. 82-84 : Abbot Evagrius.
 (32) P. 84 : Abbot Eudaminus (هوذا مونس).

Z

- (33) Pp. 84-90 : Abbot Zenon.

H

- (34) Pp. 90-91 : Abbot Elijah.
 (35) P. 92 : Abbot Heraclius.

Θ

- (36) Pp. 93-100 : Abbot Theodore of Parme.
 (37) Pp. 100-101 : Abbot Theodore of Antinoe.
 (38) Pp. 101-102 : Abbot Theodore of Scete.
 (39) P. 102 : Abbot Theodotus.
 (40) Pp. 102-105 : Theophilus, Patriarch of Alexandria.
 (41) Pp. 105-108 : Abbess or mother Theodora (أما ثاودوره).

I

- (42) Pp. 108-120 : Abbot John the Dwarf.
 (43) P. 121 : Abbot John who was in the "general monastery."

- (44) Pp. 121-124 : Abbot Isidore.
- (45) Pp. 124-127 : Abbot Isaac, " the priest of the cells."
- (46) Pp. 127-131 : Abbot Joseph.
- (47) Pp. 131-132 : Abbot Jacob.
- (48) P. 132 : Abbot Irachus (ياراكسى).
- (49) Pp. 132-133 : Abbot John the Servant.
- (50) P. 133 : Abbot John of the Cells.
- (51) Pp. 134-135 : Isidore the Priest.
- (52) Pp. 135-137 : Abbot John the Persian.
- (53) P. 137 : Abbot John of Scete.
- (54) Pp. 137-138 : Abbot John, the disciple of Abbot Paul.
- (55) Pp. 138-139 : Abbot Isaac of Scete.
- (56) Pp. 139-140 : Abbot Joseph of Scete.
- (57) Pp. 140-142 : Stories told of Abbot John the Dwarf.

K

- (58) Pp. 143-145 : Abbot Cassianus.
- (59) Pp. 145-150 : Abbot Carinus (Cronius) (قارينوس).
- (60) P. 150 : Abbot Copres (قبرى).
- (61) Pp. 150-151 : Abbot Cyrus of Alexandria.

A

- (62) Pp. 151-152 : Abbot Lucius.
- (63) P. 152 : Abbot Lot.
- (64) Pp. 152-154 : Abbot Longinus.
- (65) Pp. 154-173 : Abbot Macarius, the Egyptian.

M

- (66) Pp. 173-179 : Abbot Moses, followed by the seven " chapters " sent by him to Abbot Poemen (سبعة فصول ارسلها ابا موسى الى ابا بومين).
- (67) Pp. 179-184 : Abbot Muthues (مظويس).
- (68) Pp. 184-186 : Abbot Milisius (Meletius).
- (69) Pp. 186-187 : Stories told of Abbot Muthues.
- (70) Pp. 187-188 : Abbot Megathius (ماجانيون).
- (71) Pp. 188-189 : Abbot Mios (ميوس).
- (72) Pp. 189-190 : Abbot Mark, the Egyptian.

N

- (73) P. 191 : Abbot Nilus.
- (74) Pp. 191-193 : Abbot Nistaron (Nastir) (نيستارو).
- (75) Pp. 193-195 : Abbot Nikon.

Ξ

(76) Pp. 195-196 : Abbot Xonus (كسونيوس).

Ο

(77) Pp. 196-198 : Abbot Olympius.

Π

(78) Pp. 198-233 : Abbot Poemen.

(79) Pp. 233-237 : Abbot Paul.

Ρ

(80) Pp. 238-242 : Abbot Rufus (Rufinus), a monk from Rome, who came to Scete.

Σ

(81) Pp. 242-250 : Abbot Sisoës.

(82) Pp. 250-252 : Abbot Sylvanus.

(83) Pp. 252-253 : Abbot Simon.

(84) Pp. 253-254 : Abbot Sarmatas (سرماطاس).

(85) Pp. 254-256 : Abbot Serapion.

(86) Pp. 256-257 : Abbess Sarah (ساره المعلمة).

(87) Pp. 257-264 : The virgin and teacher Syncletica.

Τ

(88) Pp. 264-265 : Abbot Tithoes.

(89) Pp. 265-266 : Abbot Timothy.

Υ

(90) P. 266 : Euprasius (Euphraxius).

Φ

(91) Pp. 266-267 : Abbot Felix.

(92) P. 267 : Polycarpus of Jerusalem.

(93) Pp. 267-268 : Abbot Portas (فرطاس).

Χ

(94) P. 268 : Abbot Chumah (خوماه).

(95) P. 268 : Abbot Cheiremon (شيرونومس).

Ψ

(96) Pp. 268-269 : Abbot Pisanthius.

Ω

(97) Pp. 269-270 : Abbot Or.

The second section is incomplete at the end, and the text breaks off with the end of the 24th quire. The last anecdote deals with an Egyptian monk who stayed in a village near Constantinople in the time of Theodosius the Younger. The final words are : وقال له الراهب كل قليلا وبل خبزا وصب زيتا قليلا وملحاً فاكل وناوله مآ وشرب فقال له الملك هل عرفت

Some headings in this section are :

P. 311 : Anecdotes about solitaries (اخبار المتوحدين).

P. 321 : Sayings about the overcoming of desires : قول في ضبط الهوى

P. 326 : On the combats that come to us from fornication : اخبار واقوال في باب القتالات التي تاتينا من الزنا.

P. 365 : On the fact that we should not judge anyone : اقوال في انه ينبغي ان نحترس من ان ندين احدا .

P. 366 : On the fact that we should avoid doing good works in order that they may be seen by others : في انه ينبغي الا نعمل شيأ تتوخى اظهاره للناس :

P. 377 : On obedience : اخبار في الطاعة الممدوحة :

P. 379 : On humility : في تواضع اللب :

No date. Written on Egyptian vellum, in a Naskhi hand of about A.D. 950. Some diacritical points by the first copyist, and some others by subsequent scribes or owners. Headings in red. Broad margins.

The quires are marked both in Greek and in Syriac on the left-hand page, in Greek at the top of the page and in Syriac at the bottom of the page. The end of each quire is further marked at the bottom of the right-hand page, in Syriac only, and not in Greek. A later owner has written an Arabic numbering in words (and not in numbers) over the Syriac numbering, except on the final page of quire 23, and at the beginning and the end of quire 24.

Some words the ink of which had begun to fade have been re-inked by an owner.

Pp. 18-21, 30, 40, 80, 81, are supplied by a later hand, on paper.

On the recto of p. 1 is a dedication of the MS. to the monastery of St. Elijah, situated east of Shaikh al-Ḥadīd, in the handwriting of the priest Ballāt, son of Ibrāhīm. The beginning of the dedication, which contained the date, has been obliterated from the vellum, and the words which appear clearly are : "seven hundred and sixty of the Creation." The words "six thousand" can also be read with a fair degree of probability. 6760 of the Creation corresponds with A.D. 1252, which on paleographical grounds appears also to be the date of the dedication.

. . . ستة الاف وسبع مائة وستين سنة للعالم نفعه الله بعزله فيه امين امين. هذا الدفتر برسم دير مار اليا شرقي شيخ الحديد ابي احد من النصارى اخرجته عن حصة الدير المذكور ام باعه ام اوهبه . . . يكون الفاعل لذلك محروم من الله ومن جميع ملائكته ورسله ومن السبع مجامع . . . وكتب هذا التذكرة الحقيق في الكهنة القس بلاط ابن ابراهيم.

On the same page there is a Garshūni (Arabic in Syriac characters) inscription which says : "The total of pages is 360" (ܬܠܬܝܬ ܟܬܒܝܢ ܬܬܝܬܝܬ ܥܡܬܝܬ). This induces us to suppose that one quire only is missing at the end.

Two fly-leaves on paper at the beginning contain in Arabic a Synaxarium of the Syrian Jacobites for the third, fourth, fifth and sixth days of October.

[Mingana Chr. Arab. 120b.]

77.

218 × 145 mm. 256 leaves. Thirteen lines to the page.

A

Ff. 1-48: An abridgment of the theological and mystical work entitled: *Paradise of the Mind*, by the Coptic writer, Ṣafī abū Faḍā'il ibn al-'Assāl, who flourished in the middle of the thirteenth century.

... مختصر الفردوس العقلي انني عشر فصلا اختصار الشيخ الصفي ابن العسال نبح الله نفسه.

The work is divided into 12 *faṣls*, of which an index is found at the beginning. The first *faṣl* begins (fol. 1b): الفصل الاول في خلق الانسان وسكناه الفردوس وخروجه منه

The last *faṣl* begins (fol. 41b): الفصل الثاني عشر في بيان هذه الاعراض الثلاثة في كل فضيلة بعد بيان اعراض الفضائل المفسدة لها.

Dated on fol. 48a, the 6th hour of Friday, 15th of the Coptic month of Bābah of the Coptic year 1851. See below.

تم وكمل بعون الله تعالى في الساعة السادسة من يوم الجمعة المباركة الخامس عشر شهر بابه القبطي سنة ١٨٥١ قبطية.

B

Ff. 48b-105a: An abridged translation into Arabic of the Syriac penitential and parenetic *maimré* of St. Ephrem.

The first one is an abridged translation of his letter to the monk John, in which he warns him not to be deceived by thoughts of itinerancy in the monastic life.

اختصار كتاب القديس ماري افرام السرياني. من رسالته الى يوحنا الراهب في ان لا ينخدع بالافكار في طلب السياحة بركتهم علينا آمين

The translation covers the following *maimré* of St. Ephrem, given here as they stand in the MS.: 2, 8-9, 11, 28, 6, 42, 3, 7, 12, 16, 17, 24, 27, 30-32, 48, 4, 10, 5, 13, 19, 17, 25, 38, 18, 21, 36, 49, 50, 17, 15, 52.

The translation from the last *maimra* begins on fol. 104b as follows: ان من الثاني والخمسين. ابانا القديسين العظماء كانوا اذا اهيئوا من اجل اسم المسيح يفرحون.

C

Ff. 105b-149b: An abridged translation of the work entitled: *Scala Paradisi*, of John Climacus, by the same Ṣafī ibn al-'Assāl.

مختصر من كتاب الدرجي لاقليمس ريس دير طور سينا. اختصار الشيخ الصفي ابن العسال نبح الله نفسه.

The abridgment covers thirty-one chapters of the *Scala*. The thirty-first chapter begins on fol. 145b as follows: من الميمر الحادي والثلاثون (sic) من اجل الراعي. راعي الناطقين الصالح الخ

The copyist states at the end that this copy was made from an original that was transcribed from a manuscript in the handwriting of the author Ibn al-'Assāl, and that it was the fifth copy made from this original.

نقل من نسخة نقلت من الاصل بخط مختصرة الصني ابن العسال نوح الله نفسه وهذه النسخة خامس نسخة من الاصل.

D

Ff. 150a-191b: The translation into Arabic of the mystical works of the East Syrian writer, Isaac of Nineveh, by the deacon 'Abdallah ibn al-Faḍl, from Antioch, who later became bishop, and died about A.D. 1053.

مختصر كتاب القديس ماري اسحق بركاته علينا امين. قال المترجم الفاضل الشماس عبدالله بن الفضل ان كانت اواني العطر الخ.

The translation covers thirty-five chapters of the original Syriac. The first chapter begins (fol. 150a): *من الباب الاول*. قال القديس النفس المحبة لله نياحها في الله وحده: (fol. 150a): *الباب الخامس والتون*. اذا لم يتول عليك حب المسيح الخ.

A few more extracts from the letters of the same Isaac of Nineveh are found on ff. 189b-191b.

The copyist states that he transcribed this MS. from an original that was copied from a manuscript in the translator's handwriting (نقل من نسخة منقولة من نسخة الاصل)

E

Ff. 192-193 are blank.

Ff. 194a-218a: The 100 *capita* on *Spiritual Knowledge* by Diadochus, bishop of Photice in Epirus, who died about A.D. 450.

اقوال القديس الحكيم دياذوجوس اسقف قوطقي (sic) وعدتها مائة راس في الفحص والمعرفة الروحانية.

This is the work that is praised by Photius (*Cod.* 201) as one drawn from experience and not from theory, and useful not only to those who wish to attain perfection, but also to those who wish to progress in it. Another MS. of the work is described by Graf, *Catalogue de Manuscrits*, p. 141. See references to Diadochus in *Bibl. Patrum*, Lugdun. 1677, vol. v., p. 884; Fabric., *Biblioth. Graeca*, Lib. v., ch. 14; Cave, *Hist. Lit.*, vol. i., p. 442.

Begins (fol. 194a): ايها الاخوة بالامانة والحب نسعى في الزهد في الحيرات الحاضرة وبالاكثر الحب:

Ends (fol. 218a): لانه الاله العدل وهو غني محبيه في ملكوته الدائمة له المجد دائما والشكر كثيرا والمجد لواهب العقل الخ.

The copyist states at the end that the above Ṣafī ibn al-'Assāl made his translation of the work of Diadochus from an old MS. that was illegible in many places, and that he was in search of a better MS. to fill in the gaps.

ذكر الشيخ الصني ابن العسال نوح الله نفسه انه اختصر من نسخة سقيمة جدا وقد اجلبت بعض المواضع حتى توجد نسخة جيدة.

F

Ff. 218b-230a : A discourse on love, and on the mystery of the next world, and on union with God.

ميسر على المحبة ومن اين تبتدي والى اين تنتهي وعلى سر العالم الجديد والاتحاد بالله.

The discourse is anonymous in the MS., but we may assume that it is a translation from the East Syrian author John Sāba, called in Arabic "the spiritual old man." This hypothesis is rendered probable by the works described under the following "G."

Ends : فاثمرت زراعتها ثلثين وستين ومائة. فالمجد لهذا الزراع الى الابد امين

G

Ff. 230a-250a : The mystical letters (translated from the Syriac original) of the aforesaid East Syrian writer, John Sāba.

Headed : رسايل الشيخ بعث بها الى احبايه

The letters which are translated are : 1-8, 10-12, 14-15, 17-18, 23-25, 27-32, 34, 36-38, 43-44, 48. The first letter begins (fol. 230a) : الرسالة الاولى الى شيخ ناظر كامل الى العارف بالروح اسرار الروح

The last letter begins (fol. 247a) : الثامن والاربعون. مبارك هو الله ابو ربنا يسوع المسيح الذي اظهر سر حبه في انفسنا.

H

Ff. 250-256a : The first discourse by the same John Sāba, on the *Capita Scientiae*.

مقالة اولي لروس المعرفة.

At the end of the work (ff. 255b-256a) there is an "apology" by the carnal brother of the author, to the effect that he is the carnal brother of John, and that it is he who collected the work of the author into book form. He further states that his brother, the author, had not even regular paper on which to write, and that he used to write only on bits of paper which he himself gave to him, or on a piece of wood, and that he used always to sign himself "the Pig."

اعتذار اخيه. انا اخو القديس يوحنا بالجسد اسئل كل من صادف هذا الكتاب بحب الله ان لا يلوم كاتبه فانه كاتبني بداله باسرار الروح . . . وما كان يعلم انني كاتبها لنظر اخرين وكان يحذرنى من ان يراها غيري وانا جمعت كلامه في كتاب لاتعزى به وما كان عنده ما يكتب فيه فكان مرة يكتب في وريقات اسيرها له ومرة على لوح خشب . . . والاسم الذي كان يكتبه في رسايله خنزير فمن كتب هذا الكتاب فليكتب هذا الا اعتذار من اجل محبة الشيخ.

All the above Arabic translation of the works of John of Dālyātha, or John Sāba, is more or less identical with the Syriac original, as preserved in Mingana Syr. 7.¹ The Arabic translation is, however, sometimes abridged.

Three more MSS. of the work are described below.

Dated Sunday, 27th of the Coptic month of Kīhak, of the Coptic year 1851, which is said in the MS. to correspond with the 4th of the month of Ramaḍān, of the year 1250 of the Hijrah (A.D. 1834), and was written by Nakhlah 'Abd as-Sayid, of the family of Ghazzāwi.

¹ See *Catalogue of the Mingana Collection*, vol. i., pp. 24-25.

تم وكمل بعون الله تعالى في يوم الاحد المبارك السابع والعشرون من شهر كيهك المبارك سنة ١٨٥١ قبطية الموافق ذلك في ٤ شهر رمضان سنة ١٢٥٠ عربية وكاتبه نخلة عبد السيد الملقب من بيت الغزاوي.

Neat and clear Egyptian Naskhi. Headings in red. Profusely rubricated. Very broad margins.

[Mingana Chr. Arab. 21.]

78.

182 × 136 mm. 83 leaves. Twenty lines to the page.

A work on mysticism. The beginning and the end are missing, and so no author's name is found in the MS. A later hand has written inside the cover : " I believe that it is written by John the Dailamite. Admonitions on the exercise of the spiritual labourers."

(اظنه ليوحنا الديلمي وعظ على تدبير العابدين.)

This note, however, is erroneous, as the work is the famous *Scala Paradisi* of John Climacus, the Abbot of the Monastery of Mount Sinai, who died in 649.

كتاب الدرج ليوحنا السلمى.

Three quires of ten leaves each are missing at the beginning, with the consequent disappearance of the first three *Scalae*, together with the beginning of the fourth. The fifth begins on fol. 16a, as follows : الدرجة الخامسة على التوبة المرضية. التوبة هي رجوع المعمودية :

The last *Scala* found in the MS. is the twenty-eighth, which begins on fol. 83a :

الدرجة الثامنة والعشرون على الصلاة المقدسة المعبودة.

Two leaves are missing between ff. 4-5 ; five between ff. 24-25 ; nine between ff. 34-35 ; one between ff. 73-74 ; and an unknown number of leaves between ff. 81-82.

No date. Written in a bold Egyptian Naskhi hand, bordering on Kūfi, of about A.D. 1450. Headings in red. Well rubricated. Narrow margins. Here and there a few words and sentences in Garshūni (see fol. 59b).

Numbers of quires in Syriac figures. The lower edges of the last leaf are torn, with the consequent disappearance of some words.

[Mingana Chr. Arab. 6.]

79.

250 × 170 mm. 234 leaves. Generally eighteen lines to the page.

A

Ff. 1b-96a : The discourses of the East Syrian mystic writer, Isaac of Nineveh, translated from Syriac into Arabic.

كتاب ميامر القديس العظيم ماري اسحق السرياني على الوحده وغيرها.

The discourses are forty in number. The first and last two begin as follows :

Fol. 1b : قال مخافة الله هي راس الصلاح وهي تولد من الامانة :

Fol. 13a : الميمر الثاني للقديس ماري اسحق السرياني. كرامة كثيرة اعطى الله للناس بالمعلم المثني :

Fol. 91b : الميمر التاسع والثلثون عن الافكار الحبيبة التي تصير بغير ارادة التي تصير بما تقدمها من التواني. قال تكون اناس يمارون الجسم ويشتهون ينيحوه.

Fol. 94b : الميمر الاربعون عن الصبر الذي من اجل محبة الله كيف يوجد فيه المعوثة. قال بقياس ما يستقل الانسان :
The subscription (fol. 96a) is : كملت ميامر الاب القديس الفاضل ماري اسحق الح :

One leaf is missing between ff. 18-19, 26-27, 46-47. Another leaf is missing between ff. 54-57, and ff. 55 and 56 (numbered in Coptic as 110 and 241) are misplaced. One leaf is also missing between ff. 66-67, two between ff. 74-75, two between ff. 82-83, and two between ff. 90-91.

B

Ff. 96b-113b : Additional discourses of the above Isaac of Nineveh.

تعليم واقوال من القديس ماري اسحق بركة صلاته تحفظنا وتساعدنا على العمل بها.

These discourses are :

Fol. 97a : On spiritual theory.

Fol. 99b : On the guard over the outward and inward senses.

Fol. 102b : An account of what happened to a monk.

Fol. 106b : A letter to a monk who loved silence.

Fol. 107b : On the temptations into which God allows every one to fall.

Fol. 111b : A second discourse on spiritual love.

Two leaves are missing between ff. 98-99, and two between ff. 106-107, of which, however, one is found on fol. 201.

C

Ff. 114a-235b : The mystical works of the Syrian writer John of Dālyātha, or John Sāba, called by Arab writers "the spiritual old man." The works of this author are also found in Nos. 77 [21], 81 [22] and 80 [30].

As there is a lacuna of thirty-two leaves between ff. 122 and 123, the beginning of the work is missing, and for a complete list of the chapters see No. 80 [30].

There is misplacement of one quire of ten leaves, which should have followed fol. 180, but of these ten leaves, two are missing, and the other eight are numbered 114-121. Two other leaves are missing between ff. 228-229, and one between ff. 231-232.

On fol. 121b begin the forty-eight letters of John Sāba to various people.

رسائل الشيخ القديس بعث بهم لانسان انسان من اجابه. الرسالة الاولى الى عند شيخ قديس وهو عظيم وكامل وناظر الاسرار.

The series of these letters is continued on fol. 181, from the second to the forty-eighth letter. The section called *Capita Scientiae* begins on fol. 226.

المقالة الاولى لرووس المعرفة. اذ اساس كلمتنا لربنا يسوع المسيح.

The MS. is incomplete at the end.

No date. Written in a clear, handsome and bold Egyptian Naskhi of about A.D. 1350. Headings in red. Fairly broad margins.

In view of the fact that some leaves are misplaced, and others missing, I have reproduced in the margins, in European Arabic numerals, the Coptic numbers of the leaves, in order to facilitate future researches in the MS.

[Mingana Chr. Arab. 54.]

80.

231 × 160 mm. 211 leaves. From twelve to fourteen lines to the page.

The works of the above East Syrian mystic, John of Dālyātha, or John Sāba, called in Arabic "the spiritual old man."

The title of the book is given on fol. 5b as follows: "The book of the spiritual saint known as the 'old man,' on divine gifts, on the visitation of the grace which God grants for the comfort and joy of the monks, on the spiritual visions, on the knowledge of mysteries and thoughts, on the combats of the demons and our struggle against them, on spiritual exercises and works, and on virtues and prayers."

نبتدي جموعة ربنا . . . بنسخ كتاب الاب القديس الروحاني المعروف بالشيخ على العطايا الالهية واقفاقات النعمة التي يمدحها الله لعزا المتوحدين ونعيمهم وعلى المناظر الروحانية وعلى معرفة الحقايا والافكار وعلى حروب الشياطين والجهاد معهم وعلى الافراز وعلى التدبير وعلى الاعمال والفضايل والصلوات.

On fol. 3a a later hand has given to the work a more modern title in rhymed prose, as follows: هذا كتاب الشيخ الروحاني المعروف بالرموز والمعاني مولف لساكي القلاي رفع الله عقل قاريه للاعالي ورحم كاتبه في اول وثاني.

On ff. 3b-5a is an index of the contents of the volume.

A

Ff. 6a-129b: The mystical *maimré* or discourses of the author. The *maimré* are twenty-eight in number, and treat of different points of mysticism.

The work begins with a prayer:

صلاة. ايها المسيح ابن الله الحي افتح عيون قلوبنا لنفهم قراءة كتبك الطاهرة. امين.

The discourses are:

- (1) Fol. 6a: On exhortation and watchfulness.
- (2) Fol. 14a: On the visitation of the Spirit granted to the monks.
- (3) Fol. 24a: On the demon of fornication and the blindness of darkness.
- (4) Fol. 30a: On the demon of blasphemy.
- (5) Fol. 33a: On dissipation and pride.
- (6) Fol. 35a: On the love shown by the good angels.
- (7) Fol. 37a: On Theory.
- (8) Fol. 42b: On the fact that we must not blame the Fathers when they speak imperfectly, in the measure of the capacity of their hearers.
- (9) Fol. 44b: On the Novices.
- (10) Fol. 47b: On prayer, spiritual natures, and the knowledge of the mysteries of God.

- (11) Fol. 55b : On the watch over our outward and inward senses.
 (12) Fol. 60b : On the fact of being voluntarily dead to the world.
 (13) Fol. 63b : On the confidence of the servants of God.
 (14) Fol. 64b : On the different kinds of the divine gifts.
 (15) Fol. 66a : On the mystery of the next world.
 (16) Fol. 70b : On the Holy Trinity.
 (17) Fol. 73a : On the gifts of the Spirit granted to those who contemplate God.
 (18) Fol. 78b : On the high joy that affects the lovers of God, who contemplate His glory.
 (19) Fol. 84b : On leaving the world.
 (20) Fol. 87b : Exhortations and advices on penitence.
 (21) Fol. 90b : On the revelations pertaining to the appearance of our Lord to His saints.
 (22) Fol. 94b : A discourse addressed to his brother, on how penitence is able to purify and cleanse the soul.
 (23) Fol. 100b : Account of a vision seen by a "child of God," who offered divine sacrifice.
 (24) Fol. 102b : On the utility of fervour in monastic life.
 (25) Fol. 104a : On the love of God.
 (26) Fol. 112b : On meditation upon the Economy of our Lord.
 (27) Fol. 116b : On the vision of God.
 (28) Fol. 125b : On the utility of the remembrance and contemplation of God.

B

Ff. 129b-187a : A collection of forty-eight letters sent by the author to various people.

رسائل من الشيخ القديس بعث بهم الى انسان انسان من احباه.

The first and the last two begin as follows :

Fol. 129b : الرسالة الاولى الى عند شيخ قديس وهو عظيم وكامل وناظر الاسرار. الى الذي بالنور الالهى : الفايز في نفسه الخ.

Fol. 131a : الرسالة الثانية جوابها من عند الشيخ صاحب الكتاب الى عند الشيخ القديس الذي سير له الرسالة. انا متعجب بحسن محبتك.

Fol. 181a : الرسالة السابعة والاربعون. وايضا يا حبيب نفسي

Fol. 181b : الرسالة الثامنة والاربعون. مبارك هو ابو ربنا يسوع المسيح

Between ff. 179 and 180, a missing leaf is mis-bound after fol. 187, and is now numbered as 188.

C

Ff. 187a-208b : The three discourses comprising the author's *Capita Scientiae*.

The first begins (fol. 187a) : المقالة الاولى لرووس المعرفة. اذ اساس كلمتنا لربنا يسوع المسيح

As stated above, fol. 188 is misplaced, and should have come after fol. 179.

The second begins (fol. 199a) : المقالة الثانية لرووس المعرفة. اذا كانت ملكوت الله هي داخلنا : النور الغير زماني
 third (fol. 204a) : المقالة الثالثة لرووس المعرفة.

On ff. 206a-207a is found the "Apology," by the carnal brother of the author, described above under No. 77 [21], page 108.

Headed : وجد في اخر نسخة هذا الكتاب اعتذار اخو القديس الجسداني كتبه ان يعرف كيف صار سبب هذا الكتاب المقدس.

D

Ff. 207a-208b : A letter of the author to his brother, who was leading a cenobitic life.

رسالة الشيخ القديس الى عند اخوه الذي كان في دير كويون.

No date. Written in a clear and handsome Egyptian Naskhi of about A.D. 1450. Headings in red. Broad margins. Many vowels. Folios numbered in Coptic numerals.

Ff. 1, 69-73, 117-119, 205-209, are supplied by a later hand, and are dated (fol. 208b) Friday, 6th of the Coptic month of Abīb, of the year 1472¹ of the Martyrs (A.D. 1756), and written by Ibrāhīm (Abraham) Samnān.

كمل بعون الله . . . يد حقارة كاتبه ابراهيم سمنان الناسخ . . . وذلك في يوم الجمعة سادس ايبس المبارك سنة ١٤٧٢ للشهدا الاطهار.

An inscription on the margins informs us that the MS. was bought by Bishārah Ṣalīb from the above Ibrāhīm, in 1478 of the Martyrs.

[Mingana Chr. Arab. 30.]

81.

236 × 166 mm. 200 leaves. Fifteen lines to the page.

Another copy of the works of the East Syrian mystic John of Dālyātha, or John Sāba, called in Arabic "the spiritual old man."

Ff. 1b-120b : The twenty-eight mystical *mairé*, or discourses, of the author.

The subscription (fol. 120b) is : تم وكملا هولا الميامر الذي للشيخ الروحاني وتلوهم الرسايل

Ff. 121a-181b : The forty-eight letters which the author sent to various people.

Ff. 181b-200a : The three discourses containing the author's *Capita Scientiae*.

On ff. 198b-199a is found the "Apology" by the author's brother, about which see above, No. 77 [21].

In the colophon we are informed that the translator of the works of John Sāba from Syriac into Arabic was the deacon-monk John, who was helped by the priest-monk Abraham.

تم وكمل كتاب القديس المعروف بالشيخ الروحاني المفسر من اللغة السريانية الى اللغة العربية مما فسرہ الراهب يوحنا الشماس الفاضل مع القس ابراهيم الراهب.

Dated (fol. 200a) Wednesday, 24th of the Coptic month Kihak, 1595 of the Martyrs (A.D. 1879), and written by the monk Mark.

كان نجاهه في يوم الاربع رابع وعشرون شهر كهيك سنة الف وخسماية وخسة وتسعين للشهدا . . . والناسخ المسكين . . . بالاسم يدعى مرقس احد الرهبان الح.

¹ Written in Coptic numerals.

Written in a clear, bold, but not handsome Egyptian Naskhi. Headings in red. Profusely rubricated. Broad margins. Numbers of leaves in Coptic numerals.

A Coptic leaf from a Service-book is pasted inside the first cover of the book.

A comparison of the text of the MSS. numbered 79 [54], 80 [30] and 81 [22] with that found in No. 77 [21] (F, G, and H) will show to what extent the text of the latter has been abridged. A comparison also of the text of the above MSS. with Mingana Syr. 7 shows that the Arabic translation of all the works of John Sāba is very literal.

[Mingana Chr. Arab. 22.]

82.

275 × 192 mm. 68 leaves. Sixteen lines to the page.

A

Ff. 1-11b: The Profession of Faith of the Armenian-Coptic writer, the priest Peter Sadamanti, who flourished in the middle of the thirteenth century.¹ This Profession of Faith, which was written at the instance of Yūsāb² (Eusebius), bishop of Akhmīm or Ikhmīm, in the year 976 of the Martyrs (A.D. 1260), begins: قال الاب القديس انبا بطرس السدمنتي هذه المقالة يوم الاربعاء سابع عشر بشنس في سنة تسعمائة وستة وسبعين للشهداء الاطهار . . . كان الاب الاسقف . . . انبا يوساب اسقف اخميم المحب بشفاعة الست السيدة العذرى وطلبات الشهداء والقديسين والاولياء. and ends: والسبح والمجد لله الخ.

B

Ff. 11b-34b: A treatise by the same Peter Sadamanti, written at the instance of the same Bishop Yūsāb, on "the disciplining of the soul in practical works."

Headed: قد كان الاب الاسقف انبا يوساب قد سألني ايضا ان انظم له مختصرا يتعلق بهذيب النفس في العمليات تلوا ما نظمته له في اصول الاول فاجبته في ذلك اجابة التلميذ لمعلمه وعبد لسيد.

C

Ff. 34b-44a: The history of a pious man of the city of Alexandria, by the same Peter Sadamanti.

Headed: نبتدى جموعته بشرح ما قاله ايضا الاب الفاضل القس بطرس السدمنتي نبح الله نفسه بصلوات الاء الاطهار. امين. اخبروا عن رجل كان مبارك جدا.

D

Ff. 44b-62b: The life of Isidore of Alexandria, by the above Peter Sadamanti.

نبتدى جموعته وحسن توفيقه بشرح خبر ايسيدرس السكندري وذلك ترجمة الاب الفاضل بطرس السدمنتي.

¹ Cheikho in his work *Catalogue des Manuscrits des Auteurs Arabes Chrétiens*, p. 62, erroneously states that he lived in the middle of the eleventh century.

² Cheikho (*ibid.*, p. 222) erroneously states that this Bishop Yūsāb lived in the fifteenth century instead of the thirteenth.

E

Ff. 62b-63a : A prayer by the East Syrian writer Isaac of Nineveh, taken from the thirteenth chapter of his book.

صلاة لماري اسحاق السرياني من كتابه من الباب الثالث عشر في رفض العالم. قال ايها السيد المسيح اقبل مدايمي المرة بالامك.

F

Ff. 63b-64b : Prayers by the Syrian writer, John of Dālyātha, or John Sāba, called "the spiritual old man." The first prayer is taken from his work on "the demon of fornication."

صلاة من قول الشيخ الروحاني من الميمر المقول على شيطان الزناء وفنون حيله.

G

Ff. 64b-68b : Mystical extracts from the following works :

(1) The book of the Abbot Shenūdah (من كتاب ابا شنوده).

(2) The discourse of the Abbot Pachomius (من كلام ابا بنحوميوس).

(3) The speech of Macarius the Egyptian (من كلام مقاريوس).

(4) The work entitled *Paradise of the Fathers* (من بستان الرهبان القديسين).

The colophon attributes all the work to Peter Sadamanti : تم وكل هذا الكتاب المبارك من قول ايونا ابا بطرس السدمنتي.

No date. Written in a clear and bold Egyptian Naskhi of about A.D. 1840. Headings in red.

[Mingana Chr. Arab. 20.]

83.

191 × 140 mm. 252 leaves. Sixteen lines to the page.

A mystical work by the Coptic writer Sim'ān b. Kulayil¹ b. Maḳārah b. Abi l'Faraj, a monk in the monastery of St. John "the Dwarf" or John Kolobos² in Scete, who died at the beginning of the thirteenth century.

The title of the work, as written at the beginning and on fol. 7b, is :

روضة الفريد وسلوة الوحيد

THE GARDEN OF THE HERMIT, AND THE CONSOLATION OF THE SOLITARY

Headed : ليتدي بعون الله تعالى بنسخ مصحف شريف يعرف بروضة الفريد وسلوة الوحيد تاليف الفقير الى رحمة مولاه القديس سمعان ابن كليل بن مقارة ابن ابي الفرج المترهب بدير القديس ابي (sic) يحنس القصير ببرية الاسقيط.

¹ So vowelised in the MS.

² In Arabic Ḳaṣīr, Ḳuṣair, or Ḳuṣayyir. About a monastery of this name, see Abu Ṣālīḥ, *Churches and Monasteries of Egypt*, pp. 145 and 321-323.

The work is divided into twelve chapters (*ḥawl*), the first of which begins, on fol. 9b : القول الاول من اجل خلقه الانسان والامور التي خلقه الله تعالى لاجلها. and the last of which begins, on fol. 185a : القول الثاني عشر من اجل الارتياض بالسنن العادلة والسيرة الحسنة الفاضلة :

Ff. 1b-9a contain the introduction to the work, which ends with an index to its twelve chapters.

No date. Written in a clear Egyptian Naskhi of about A.D. 1380. Headings in red. Profusely rubricated. Numbers of leaves in Coptic numerals. Ff. 1, 11-12, 38-39, 229-232, are supplied by a modern hand, and ff. 239-252 by a slightly more ancient hand.

On fol. 9a is an inscription by an owner of the MS. Ḥanna-Allah Ghaṭṭās, known as Mubāsharah Dunwān al-Ḥawālī, who states that he bought the MS. for himself in 1116 of the martyrs (A.D. 1400).

ملكه من فضل ربه الكريم العبد الفقير . . . حنّ الله غطاس الشهير بباشرة دنوان الحوالي بمصر المحروسة . . .
سنة ١١١٦ للشهدا.

[Mingana Chr. Arab. 31.]

84.

215 × 162 mm. 208 leaves. Fifteen lines to the page.

Another copy of the preceding mystical work by the Coptic writer Sim'ān b. Kulayil¹ b. Maḥārāh b. Abi l'Faraj.

The title of the work, as written at the beginning, is as above :

روضة الفريد وسلوة الوحيد

Ff. 1a-8b contain the introduction to the work which ends with the index of its twelve chapters.

Dated (fol. 208a) Wednesday, 20th of Barmahāt, 1448 of the Martyrs (A.D. 1732), and 1144 of the Hījah, and written by the deacon Bishārāh Ghaṭṭās at-Tabnūti.

وكان الفراغ من نسخ هذا الكتاب المبارك في يوم الاربعاء عشرين شهر برمهات من سنة الف واربعماية وثمانية واربعين للشهدا الاطهار . . . وفي ١١٤٤ سنة هلالية . . . والناسخ المسكين الحقير . . . بشاره غطاس التبنوتي بالاسم شماس الخ.

Clear and handsome Egyptian Naskhi. Headings in red. Profusely rubricated. Fairly broad margins. Numbers of leaves in Coptic numerals. Ff. 1-10, 76, 170, 175, 177-178, supplied by a later hand.

[Mingana Chr. Arab. 26.]

85.

152 × 100 mm. 133 leaves. Fifteen lines to the page.

The spiritual meditations, to the number of fifteen, composed in A.D. 1690 by the Armenian writer Makardij al-Kasīḥ, son of 'Abd al-Aḥad,² who died in the first half of the eighteenth century.

¹ Again so vowelised in the MS.

² Cheikho in his *Catalogue des Manuscrits des Aut. Arab. Chrét.* (p. 195) states, I do not know on what authority, that the author's father was called 'Abdallah, instead of 'Abd al-Aḥad. The present MS., which was written while the author was still alive, gives the name of his father distinctly as 'Abd al-Aḥad.

Title : ظل الكمال في تثقيف الاعمال

THE SHADOW OF PERFECTION

Headed : . . . وبعد فهذه جملة تأملات عددها خمسة عشر تأملا في فضائل سيدنا يسوع المسيح للاقتدا :
بأناره قد وضعها الفقير مكرديج الكسيح ابن عبد الواحد سنة الف وستمائة وتسعين للتجسد وسماها ظل الكمال في تثقيف الاعمال.

An index of the fifteen meditations is on ff. 1b-2a.

The meditations are often sub-divided into *kisms*.

The first meditation begins (fol. 2b) : قالت النفس المزيئة : التامل الاول في منفعة التأملات وضرورتها. بالنعمة في الاصحاح الاول من نشيد الانشاد.

The last meditation begins (fol. 127a) : قالت : التامل الخامس عشر في حسن الخاتمة وترتيب الفضائل. النفس المزيئة بالنعمة الح.

Dated (fol. 130a) Friday, 15th of June, A.D. 1693, and written by Ibrāhīm (Abraham), son of Dimitri of Aleppo.

نجز هذا الكتاب المبارك يوم الجمعة في الخامس عشر من شهر حزان (sic) سنة الف وستمائة وثلاثة وتسعين للمسيح بيد احقر العباد ابراهيم ابن ديمتري الحلبي.

It will be seen that the MS. was written three years after its composition by its author.

Clear and good Syrian Naskhi. Headings in thick black characters, and sub-headings in red. Well rubricated. Red rulings. Broad margins.

On fol. 131b is found the following Arabic proverb : " If bodies are burdened to excess, tongues will express dissatisfaction."

[Mingana Chr. Arab. 91.]

86.

156 × 98 mm. 286 leaves. Seventeen lines to the page.

The *Introduction à la vie dévote* of St. François de Sales, who died in 1622.

كتاب مدخل العبادة للقديس فرنسيس سالاسيوس.

The translator does not mention his name in the preface (ff. 7b-9a), but he was the Jesuit Pierre Fromage, who died in 1740.

The book is divided into five *juz's*, sub-divided into *fašls*, of which an index is found on ff. 1a-7a.

The translator's preface begins : اعلم ايها الاخ الحبيب انه قد يوجد هذا الفرق . . . ونقول بوجه الاختصار : والعموم ان القديس فرنسيس سالاسيوس قد كان من اصل شريف.

No date. A clear Syrian Naskhi of about A.D. 1750. Headings in thick black characters, and sub-headings in red. Well rubricated. Red rulings. Fairly broad margins.

[Mingana Chr. Arab. 90.]

87.

301 × 205 mm. 237 leaves. Twenty-seven lines to the page.

The third part of the book of the *Spiritual Meditations* of the Jesuit Louis Dupont, who died in 1624.

الجزء الثالث من كتاب التأملات للابن لويس اليسوعي الجسري.

The MS. contains eighty-seven Meditations.

Dated 27th of September, A.D. 1825, and written by Joseph, son of Cyriacus Zanbaḡah.

لقد علقه بيده الفانية العبد الفقير . . . المقدسي يوسف ابن قرياقوس زنبقة . . . وكان الفراغ منه في ٢٧ ايلول (sic) سنة ١٨٢٥ مسيحية.

Clear but not handsome Syrian Naskhi. Headings in red. Profusely rubricated. Broad margins.

[Mingana Chr. Arab. 60.]

VIII

PHILOSOPHY

88.

222 × 162 mm. 76 leaves. From seventeen to twenty-six lines to the page.

A philosophical work written in A.D. 1751, by the Basilian monk, the priest Joachim, who died in 1772.

Title : الايضاحات النطقية

The work is incomplete at the beginning and at the end. Something is also missing between ff. 6-7, 26-27, 54-55, 55-56, 63-64, 69-70.

Divided into *fanns*, *makālahs*, *bābs*, *faṣls*, *juz's*, and *kisms*. The first extant division is *Bāb* ii, the first *faṣl* of which treats of the *Tree of Porphyry*.

On fol. 1a is an inscription by a later hand, giving the title of the work, and the date of its composition as June, 1751, in the monastery of St. Isaiah : الايضاحات النطقية فجز من تأليفه في اواخر حزيران سنة ١٧٥١ في دير مار اشعيا. This inscription corresponds with that of MS. 679 of Paul Sbath.¹

No date. Written in a clear Syrian Naskhi of about A.D. 1770. Headings in thick black characters, and sub-headings in red. Well rubricated. Fairly broad margins.

[Mingana Chr. Arab. 68.]

89.

203 × 145 mm. 189 leaves. Twenty-four lines to the page.

An extensive work on philosophy, embracing, as usual, its two distinct parts : metaphysics and physics.

¹ *Bibliothèque de Manuscrits Paul Sbath*, vol. ii., p. 40.

The work is divided into 30 *makālahs*, sub-divided into *fasls*. As a page is missing at the beginning, no author's name and no title are found in the MS. The work, however, is by a Christian author, as quotations are found in it from the Book of Genesis and from Daniel (fol. 2b), and from St. Basil of Cæsarea (fol. 173b). It is also under the influence of the Roman Catholic theology, as on ff. 53a and 54a there is a reference to the weight of matter as distinguished from its essence, in connection with the consecrated bread and wine of the Eucharist, etc.

The first eight *makālahs* begin :

- (1) Missing, owing to the disappearance of the first leaf.
- (2) Fol. 5b: المقالة الثانية في مبادي الجسم الطبيعي
- (3) Fol. 6b: المقالة الثالثة في المادة وخواصها. الفصل الاول في ماهية المادة
- (4) Fol. 11b: المقالة الثالثة في الصورة وخواصها. اعلم ان دلائل الصورة الح
- (5) Fol. 21a: المقالة الخامسة في اجزاء المادة والصورة
- (6) Fol. 24b: المقالة السادسة في اتحاد المادة والصورة
- (7) Fol. 30a: المقالة السابعة في الاجزاء اي المادة والصورة وتاليهما
- (8) Fol. 32a: المقالة الثامنة في الطبيعة. الفصل الاول في ماهية الطبيعة

On fol. 189b is an inscription by an owner, Thomas Lūka (Luke), dated A.D. 1850. Another inscription states that in 1867 the MS. passed into the ownership of the priest Jacob Na'mo, who bought it for 25 piastres from the priest Peter Rassām.

No date. Written in a clear but not handsome Mesopotamian Naskhi of about A.D. 1800. Headings in thick black characters, and sub-headings in red. Well rubricated. The words "second quire" written in East Syrian characters at the bottom of fol. 23b suggest that the copyist was a Chaldean or East Syrian Uniat.

[Mingana Chr. Arab. 48.]

IX

SCIENCE

90.

220 × 160 mm. 110 leaves. Generally from twenty to twenty-six lines to the page.

A.

Ff. 1b-13b: An astronomical and geographical treatise on the creation of the angels, the world, the stars, the sun, the moon, and the constellations, attributed to Jacob of Edessa, the West Syrian writer, who died in A.D. 708.

... نبتي بعون الله ونكتب من بعض العلوم الذي وضعها يعقوب الرهاوي المين فيه من خلقه الملائكة والعالم والافلاك.

The work is divided into twelve chapters, the first of which begins on fol. 1b : الفصل الاول : *يخبر فيه عن خلقه الملائكة. بسم الله الذي هو خالق كل شيء الذي بغير ابتداء وثابت بغير انتهاء*, and the last begins, on fol. 10a : *فصل ١٢ على اختلاف الايام والليالي والصبح والمساء واصناف الشروق والغروب*

On fol. 13b is a rough map of the world, based on the seven climates of Ptolemy.

B.

Ff. 14a-35b : An astronomical work entitled : *كتاب فلكي*

Begins : *ان الله تبارك اسمه خلق ٨ افلاك*

The work is divided into sixty short *bābs*, the first three of which are omitted. The fourth *bāb* (i.e. in reality the first) begins, on fol. 14a : *الباب الرابع في معرفة حركات كواكب السبعة. اعلم ان* , and the last begins, on fol. 35a : *باب ستون في معرفة دلائل اقاليم السبعة وبلدانها* , *درج الفلك ٣٠٠ و ٦٠ درجة واحوالها.*

C

Ff. 35b-110b : A collection of many astronomical, astrological, and occasionally geographical works, by Christian and Muḥammadan authors, among which may be mentioned the following :

(1) Fol. 35b : *كتاب نزهة النظار في اعمال الليل والنهار*. The author is not mentioned, but he was Aḥmad b. Yūsuf Shihāb ad-Dīn b. ‘Abbās Azhari Mīḳātī. The work is divided into four *faṣls*.

(2) Fol. 50b : A treatise on the seven climates, attributed to an astronomer called Philoponus : *حاشية من قول المعلم فيلوفونوس على تثبيت الكواكب والاقاليم*

This Philoponus is to be identified with the Greek writer John Philoponus or John Grammaticus, some treatises of whom were translated into Arabic. By the Christian Arabs he is called Yaḥya al-Iskandarāni, and more commonly Yaḥya al-‘Aṣḳalāni.

D

Ff. 80b-90b : A treatise in poetry, containing astrological matter dealing with Horoscope.

The title of the treatise is (fol. 81a) : *الرسالة الكافية في الاجوبة الشافية*

The *bais* follow the order of the Arabic alphabet.

Begins, after the *Basmalah* : *فانه لما كانت الزايرة مقطعة الحروف . . . فاراد الفقير الى الله تعالى ان* . . . *يفيد المستفيد فاستخرجت الاجوبة ابياتا . . . وسمنيتها الرسالة الكافية في الاجوبة الشافية.*

No date. Written in a cramped Egyptian hand of about A.D. 1790. Many astronomical diagrams. Headings in red.

Ff. 76-90 are by an older hand of about A.D. 1750, and were added to the MS. by the binder. The beginning of the first of the two treatises contained in these leaves is missing, between ff. 75-76.

[Mingana Chr. Arab. 51.]

X

HISTORY

91.

218 × 180 mm. 11 leaves. Sixteen lines to the page.

A MS. on vellum, containing lives of some Apostles and other treatises.

سيرة الرسل وغير رسائل.

A

Ff. 1-4a : The Invention of the Holy Cross, by the Empress Helena.

وجود الصليب المقدس.

Incomplete at the beginning.

Ends : وتقول الالة القديسة كل من يعيد الصليب ويذكره يكون له نصيب مع مارتمريم والدة سيدنا يسوع المسيح :
الذي له المجد والكرامة الى الابد امين.

B

Fol. 4a : A discourse of St. Epiphanius of Cyprus, containing praises of the Virgin.

المسيح الاهي ورجاي وخلصي والسيدة مارتمريم شفيعتي من قول القديس ايفانيوس اسقف قبرس مدح لمارتمريم
والدة الاله.

Begins : اضا شعاع ايا عجائب والدة الاله فزعة غير مدركة :

C

Ff. 4b-8a : The history of the Apostle Philip, and his evangelisation of Carthage.

المسيح الاهي ورجاي وخلصي والسيدة مارتمريم شفيعتي. هذه قصة فلبس السليح رسول ربنا والاهنا يسوع
المسيح عند ما بعث الى مدينة يقال لها قرطاجنا بعد صعود سيدنا الى السما.

Begins : اذ كانوا التلاميذ لازمين اورشليم منتظرين ما امرهم سيدنا :

Ends : بصلاوات السيدة ام النور مارتمريم الطاهرة مع صلوات فلبس السليح المبارك وجميع الاتقيا الصالحين الى
ابد الابد امين.

A leaf is missing between ff. 4-5 and ff. 5-6.

The story is found in some other MSS. of my collection. Cf. Wright, *Apocryphal Acts of the Apostles*, i., 74-79, and ii., 69-92.

D

Ff. 8b-11b : An extensive portion of the beginning of the Acts of Thomas.

المسيح الاهي وقوتي وخلصي هذا ميمر توماس السليح وعجايبه اذ كان بارض الهند عند ما باعه سيدنا المسيح.

Begins : لما اجتمعوا السليحين باورشليم واقتسموا الدنيا كلها بينهم :

Incomplete at the end. The last words of the extant text are : فان لي زمان كثير اطلب بنا يني في هذا الموضع فاخذ السليح قصبه قدام الملك.

The story is much shorter than the Syriac text and its Greek translation, as edited by M. Bonnet, *Acta Apost. Apocr.*, ii., 99-288.

The present MS. is the oldest in any language, either Syriac, Greek or Arabic, etc., which contains the Acts of Thomas.

Thick vellum. No date. Written in an early Christian Kūfi hand of about A.D. 830. Headings in red. Fairly broad margins.

Coarse geometrical patterns separate the treatises. The main divisions of the text are marked by a series of patterns composed of red and black dots. Three of these patterns are used at the end of a longer section, and one at the end of a lesser section.

The characters used in the present MS. are thicker and bolder than those used in No. 43 [93]. Both MSS. seem to have been written in one country, possibly in Egypt. There is a pronounced paleographical affinity between them, but the initial *Alif* has not the sloping stroke to the right as well marked as in No. 43 [93].

See No. 43 [93].

It may here be stated that these two MSS. appear to contain the earliest translations from Greek into Arabic (in the domain of Patristic and Apocryphal literature) that have come down to us in manuscript form. No earlier MS. in the above two branches seems to be found in Mount Sinai or in the Vatican, which contain the oldest documents in Christian Arabic literature.

[Mingana Chr. Arab. 94.]

92.

144 × 102 mm. 283 leaves. Generally seventeen, thirteen and nineteen lines to the page, according to the hand used in the MS.

A

Ff. 1a-19b : The Acts of St. John the Evangelist, attributed to the deacon Prochorus.

A leaf is missing at the beginning, which contained the first three lines of the text. The following heading is taken from fol. 1b of the next MS., No. 93 [84]. A leaf is missing between ff. 6-7, 12-13.

... سيرة يوحنا ابن زبدي الانجيلي مما كتبه القديس بروخورس نسيب القديس اسطفانس اول الشهداء ورئيس الشمامسة.

It will be noticed that here also, as in Nos. 44 [83M] and 93 [84A], it is stated that Prochorus was related to St. Stephen Protomartyr.

The Acts correspond (with some important variants) with those published by Mrs. Lewis, *Acta Mythologica Apostolorum* (Horæ Semiticæ, No. III., pp. 31-46).

Begins : وكان بعد صعود الرب يسوع الى السما التي لم يخل منها بلاهوته اجتمعوا التلاميذ الى الجسمانية :

Ends : وجميع ما ظهر منه من العجايب والتقى والاضطهاد الذي جرى عليه في المدينة وهو مكتوب في مصحف كبير جدا. ولهذا يسبح الاب الخ.

B

Ff. 19b-25b : The Acts of the Apostle Philip, who preached the Gospel in the town of Ifrikīyah.

... هذه سيرة فيلبوس تلميذ ربنا والاهنا ومخلصنا يسوع المسيح التي بشر بها بمدينة افريقية ورد اهلها الى الايمان بالمسيح.

Like the preceding Acts of John, the present Acts of Philip correspond more or less faithfully with those published by Mrs. Lewis (*ibid.*, pp. 51-55).

Begins : كانوا لما اجتمعوا للتلاميذ على جبل الزيتون وكانو يتلو فيما بينهم وصايا الرب

Ends : وخرجوا من عندهم فرحين يمجّدوا الله متعجبين من القوات التي فعلوها باسم الرب الح

C

Ff. 26a-33a : The Acts of the Apostle Bartholomew, who preached the Gospel in the town of Alwāh.

سيرة التلميذ الفاضل برتولوماوس في مدينة الواح.

The Acts of St. Bartholomew are different from those published by Mrs. Lewis, *ibid.*, pp. 11-23, but are more or less similar to those found on pp. 58-66.

Begins : كان في تلك الايام لما اجتمعوا للتلاميذ وتقاسموا مدن العالم كان سهم برتولماوس ان يخرج الى الواح

Ends : وخرج من مدينة الواح وسار الى مدينة البربر ينادي بها بسم الاب والابن الح

D

Ff. 33a-45a : The Acts of Thomas, who preached the Gospel in India.

خبر التلميذ الطاهر القديس مار توما ونداه في الهند.

More or less identical with Mrs. Lewis's edition (*ibid.*, pp. 67-78).

Begins : كان بعد قيامة سيدنا يسوع المسيح من الموت ظهر لتلاميذه الاخيار

Ends : وتذكروا الايات والمعجائب التي اجراها الله على يديهم واقاموا ثمانين يوما مجتمعين يسبحوا ويمجدوا الح

A leaf is missing between ff. 33-34.

E

Ff. 45a-54a : The Acts of St. Matthew, and his preaching the Gospel in the "Town of the Priests" (Hierapolis).

بشارة متى الانجيلي والاعمال التي صنعها في مدينة الكهنة.

More or less identical with Mrs. Lewis's edition (*ibid.*, pp. 83-91).

Begins : كان بطرس وانداروس عند عودتهم من بلاد البربر

Ends : واقام عندهم زماناً حتى قويت امانتهم وخرج من عندهم بسلام ثم انه قال لهم عند وداعه لهم موهبة الرب وسلامته تحل عليكم الح.

F

Ff. 54a-59a : The Acts of Jude, the brother of our Lord, who preached the Gospel in the town of Şūriyah and in Jazīrah (North Mesopotamia).

سيرة يهوذا اخو الرب الذي نادا في سورية والجزيرة.

These Acts are not found in Mrs. Lewis's edition.

Begins : وكان لما اجتمعوا التلاميذ على جبل الزيتون وطرحوا القرعة وقسموا العالم

Ends : ورتبوا لهم جميع الوصايا وخرجوا من عندهم بسلام الرب فهذا كان سبب ايمانهم بالرب يسوع المسيح
واما يهوذا فانه بعد حين تنيح بسلام الرب يسوع المسيح.

G

Ff. 59b-61a : The Acts and the Preaching of James the Just, called "the Carnal brother of our Lord," who preached the Gospel in Jerusalem and became its first bishop.

ندا يعقوب تلميذ الرب يسوع المسيح الصديق السما اخو الرب بالجسد وان سهمه الذي خرج له لينادي باورشليم
وبعد بشارته صار اسقفا عليها وتنيح فيها على اسم الرب يسوع المسيح.

More or less identical with Mrs. Lewis's edition (pp. 120-122).

Begins : وكان لما اجتمعوا التلاميذ ليقسموا مداين العالم حضر الرب يسوع في وسطهم

Ends : فلما امنوا رجع الى اورشليم فحضروا اليه كلهم الخ

H

Ff. 61b-65a : The Martyrdom of the above James the Just, which took place on the 23rd October.

شهادة مار يعقوب الصديق اخو الرب التلميذ المبارك الذي كان نياحه في الثالث والعشرون من تشرين الاول.

More or less identical with Mrs. Lewis's edition (*ibid.*, pp. 122-125).

Begins : ولما عاد القديس مار يعقوب اخو الرب الى اورشليم ونادا فيها باسم المسيح

Ends : ان نجد رحمه معهم في الموقف المرهوب حين ياتي الرب يسوع المسيح الذي له المجد الخ

I

Ff. 65b-69a : The Martyrdom of St. Mark the Evangelist in the city of Alexandria on the 25th April.

شهادة الاب ابانا. مرقص الانجيلي بمدينة الاسكندرية في خسة وعشرين يوما من شهر نيسان.

Somewhat different from the text published by Mrs. Lewis (*ibid.*, pp. 126-129).

Begins : في تمام ثلاثين سنة من الام السيد يسوع المسيح كان في الزمان الذي اقتسموا التلاميذ

Ends : وكان نياحه في الخامس والعشرين من نيسان على ايام طياربوس ملك الروم وكذا كملت شهادته فصلاواته وبركاته الخ.

J

Ff. 69b-73b : The Martyrdom of St. Luke, which took place on the 18th October.

شهادة لوقا الانجيلي وكان ذلك في ثامن عشر من شهر تشرين الاول.

More or less similar to Mrs. Lewis's edition (*ibid.*, pp. 130-133).

Begins : كان لما اقتسموا التلاميذ مدن العالم كان سهم بطرس مدينة رومية

Ends : وكان ذلك في ثمانية عشر يوم مضت من شهر تشرين الاول في ايام نارون الملك اللعين الخ

K

Ff. 73b-86b : The Preaching of St. Paul in the "Ignorant City"¹ which is Antioch.

فصل من بشارة القديس بولص المنتخب رسول سيدنا يسوع المسيح مخلصنا بجميع الامور وبما اجراه الله على يده في المدينة المعروفة بالجاهلة التي هي انطاكية.

Not found in Mrs. Lewis's edition.

Begins : اسمع مني ايها الشعب المبارك المومن بالرب يسوع المسيح

Ends : فانه سار وحده وهو يبشر بالانجيل المقدس وكان يعلمهم الايمان بالرب يسوع المسيح الخ

Ff. 78-79 are supplied by a later hand.

L

Ff. 87a-97b : The Preaching of St. Matthias in a town the inhabitants of which were cannibals.

بشارة القديس متناوس في المدينة التي اهلها ياكلون الناس.

More or less similar to Mrs. Lewis's edition (pp. 109-118).

Begins : كان لما اقتسموا التلاميذ مدن العالم وتقارعوا عليها خرج سهم متنا ان يمضي الخ

Ends : وهم يقولوا واحدا هو الاله متناوس واندراس يسوع المسيح الذي له المجد الخ

M

Ff. 98a-119a : The story of Peter and Paul and of their journey to the city of Rome in the time of the Emperor Pergamus (*sic*), and of the things that happened to Lujit, the daughter of the emperor, and of how a bird came and pecked out her eye.

هذا خبر بطرس وبولص ودخوله الى مدينة رومية على برغموس الملك وذكر ابنة الملك لوجيت وما جرى لها من نقر الطير لعينها وما جرى لهما مع عدو جنسنا.

Differs considerably from Mrs. Lewis's text (pp. 150-164).

Begins : بدوا امر القديس بولص الرسول انه كان مناصبا لدين المسيح

Ends : وكل من سمع اعطى المجد لله الذي اعطا عبده هذه القوة للمومنين باسمه عاملي مسرته فليسيدنا المجد الخ

¹ Has here "ignorant" the sense of "pagan," as in Islamic Arabic the expression "the time of *Jāhiliyyah*" refers to the period which preceded the mission of the Prophet, or is it an attempt to translate literally the Greek word "Antioch"?

N

Ff. 119a-130b : The Preaching of the Apostle Andrew.

ندا القديس اندراوس.

No special heading is found in the text, which differs considerably from that published by Mrs. Lewis (pp. 1-11).

Begins : في تلك الايام لما خرجوا التلاميذ الى العالم ينادوا بشرى ملكوت السما ترايا لهم السيد

Ends : ولما قال هذا خرج من عندهم ومضى بسلام. مجد الله صلواته وبركاته الخ

O

Ff. 131a-139b : The Life of St. Marinus.

سيرة الانبا مارينوس.

No special title in the text.

Begins : كان في ذلك الزمان رجلا يقال له اوجانيوس وله امرأة اسمها مرتا

Ends : ويستحم من تلك البركة التي كانت تنبع من قبرها ويتمسح بها الا ويرزق البرو والعافية والصحة والشفاء : فنسبح نحن للاب الخ.

P

Ff. 140a-147b : The Life of the holy woman St. Eugenia, and of her father Philip, Patriarch of Alexandria.

قصة القديسة الشاهدة اوجانية المباركة وابوها فيلبس الشاهد بطريرك الاسكندرية.

Begins : كان في ذلك الزمان ملك على مدينة رومية طاغي يعبد الاصنام

Ends : وان يعطينا بصلاة هذه القديسة اوجانية غفران خطايانا وذنوبنا مع صلاة ابوها فيلبس البطريرك الخ

Q

Ff. 148a-154b : The discourse of John Chrysostom on Penitence and Asceticism.

ميمر من قول يوحنا فم الذهب بطريرك مدينة القسطنطينية قاله على التوبة والزهد في هذه الدنيا الفانية.

Begins : يا احباء المسيح وابنا المواعيد الذين قد تركوا هموم هذه الدنيا

Ends : بشفاعته والدته مريم شفيعتنا ومار يوحنا المعمدان والقديسة مريم المجدلانية وسيلتنا مع شفاعته كافة قديسيه الخ

R

Ff. 155a-165b : A penitential and parenetic discourse on the last judgment, by St. Ephrem.

ميمر للقديس مار افرام على الدينونة العامة.

A leaf is missing between ff. 154-155, which contained the beginning of the discourse.

The name of St. Ephrem is placed at the top of each page.

Ends : لانه الالهنا وهو صنعنا له. نمجد ونسبح ونعظم الخ

S

Ff. 166a-169a : The story of a man and of his black slave.

قصة رجل غني وما جرى له مع عبده.

No special heading in the text.

Begins : كان في مدينة من المدن يقال لها نرني التي في وسطها يجري النهر الكبير

T

Ff. 169a-172a : The story of an Italian girl of noble birth, taken from the " Dialogues " of Cassian, or from his *Collationes*.

قصة بنت من بلاد ايطاليا.

No special heading in the text.

Begins : بما اخبر به كاساين في كتابه الديالوغس

U

Ff. 172a-173b : The story of a man who died and was raised from the dead by the help of God.

قصة رجل ميت اقامه الله تعالى.

No special heading in the text.

Begins : يذكر انه مات رجل وله امرأة واولاد وفي اليوم الثاني قام من الموتى

V

Ff. 173b-182a : The story of Mary, the daughter of a king of the Franks, who was hated and consequently had both her hands cut off by her stepmother, but had them restored to her by the Virgin.

قصة البنت التي قطعت يداها.

No special heading in the text.

Begins : كان في بلاد الفرنج ملكاً من الملوك فترمل من امراته

W

Ff. 182b-184a : The story of a man from the city of Rome and of his wife who was much devoted to the Virgin.

قصة رجل من مدينة رومية وامراته التي كانت تحب مريم العذراء.

No special heading in the text.

Begins : في مدينة رومية القديمة كان رجلاً غنياً وكان له امرأة حسنة

X

Ff. 184a-188a : The story of a rich man from the city of Rome and of his wife who had intercourse with her son.

قصة رجل غني من مدينة رومية وما جرى له مع ابنه وامراته.

No special heading in the text.

Begins : كان في مدينة رومية رجلاً غنياً موسراً من المال والفضيلة

Y

Ff. 188a-189a : The story of a Christian young man killed by the Jews and raised from the dead by the Virgin.

قصة شاب قتلته اليهود واقامته مريم العذراء.

No special heading in the text.

Begins : في كنيسة من الكنائس كانت للمسيحيين عادة :

Z

Ff. 189a-192a : The story of a man and his wife who had a carnal intercourse on Easter day.

قصة رجل وامرأته وما جرى لهما في عيد الفصح.

No special heading in the text.

Begins : كان رجل وامرأة وكانا كلاهما خائفاً من الله :

aa

Ff. 192b-194a : The story of a priest and a dying widow.

قصة كاهن وارملة.

No special heading in the text.

Begins : كان كاهناً من الكهنة في أيام خدمته استدعوه أناسا :

bb

Ff. 194b-195b : The story of a monk who was the majordomo of a monastery.

قصة راهب خازن بعض الأديرة.

No special heading in the text.

Begins : كان راهباً في بعض الديارة مرتبة خازن مونة الدير :

All the stories found on ff. 166a-195b seem to have been culled from a collection of miracles performed by the B.V. Mary. Such collections are found in the Syriac MSS. of my collection, Nos. 364 and 458B.¹

cc

Ff. 198a-208a : The letter of Dionysius (the Pseudo-Areopagite) to Timothy, the disciple of St. Paul, about the martyrdom of the Apostles Peter and Paul. Read on the 29th of June.

رسالة القديس ديونيسيوس الى تيموتاوس تلميذ بولص الرسول من اجل استشهاد الرسولين بطرس وبولص. يقرأ في تسعة وعشرين من حزيران.

Begins : التلميذ الروحاني والابن الخاصي من اخيه في السراير الالهية :

dd

Ff. 208b-237b : A collection of theological questions dealing with the Trinity and the Unity of God, the mystery of the Incarnation, and with different subjects relating to fasts, dominical festivals, some Biblical passages, and various ecclesiastical ordinances.

¹ *Catalogue of the Mingana Collection of MSS.*, vol. i., pp. 661-662 and 814-815.

The first section begins on fol. 208^b : سوالات واجوبة يبين فيها التثليث والتوحيد وتسمية المسيح ابن الله :
 The last section begins on fol. 235^b : يبين فيها ما حاجة الله الى خلقه ابليس وادم وما فعله من خلاص ادم :

ee

Ff. 237^b-245^b : A discourse on the Sacrament of Penitence and Confession, by John Chrysostom. ميمر من قول القديس الجليل يوحنا فم الذهب في حق سر الاعتراف وفيما يجب في هذا السر.

Begins : ظهر الحق الحقيق بعد البحث الوثيق

The discourse is in rhymed prose.

ff

Ff. 248^b-283^b : The history of the monastery of Mount Sinai, when and why it was built, and an account of the sacred places which it contains.

اخبار جبل الله طور سينا المقدس وفي اي زمان بني الدير وماهو السبب الذي لاجله بني ومعرفة الاماكن المقدسة.

Begins : اما معرفة اخبار جبل الله طور سينا فقد يعرفها جميع الناس

Incomplete at the end. The final words are ¹: وبسمى ذلك الوادي فلاح وقد ذكره القديس يوحنا

The MS. consists of three different parts, put together by the binder from three different MSS. No date. Ff. 1-195 are written in a clear but sloping Syrian Naskhi hand of about A.D. 1600. The hand used on ff. 198-245 is slightly later, but clearer. Ff. 248-283 are in a thinner Syrian Naskhi hand of about 1700, and are damaged by damp. Headings in red. Well rubricated, with the exception of ff. 208-245.

Some leaves are here and there supplied by the binder, and they contain numerous notes by readers who are described below according to the order in which they are found in the MS. :—

(1) Fol. 13^a : Murād, son of Luke Anṭānios, of Ḥomṣ (or better Ḥimṣ), in A.D. 1846.

(2) Fol. 13^b : Ni'mat-Allah, son of the priest Ilyās Salāmah, in A.D. 1846. Another inscription by him is found on fol. 14^b.

(3) Fol. 14^a : Ibrāhīm, son of Wahbah Jacob, in A.D. 1857.

(4) Fol. 14^b : Thomas, son of the priest Basil Shaḡrah, in A.D. 1881.

(5) Fol. 196^a : Michael, son of George, son of the priest Nicholas Atkāfi of Ḥomṣ, in the time of the bishop Gregory Jerāsīmus, in the year A.D. 1779 and 1193 of the Hijrah.

(6) Fol. 197^a : Jesse Saba Faḡḡūl Ṣarrāf of Ḥomṣ, on the 1st of June, A.D. 1813, and 15th of Jumāda II., 1228 of the Hijrah.

(7) Fol. 246^b : George, son of the priest Basil of Ḥomṣ, 1864.

(8) Fol. 247^a : Fāris, son of Salīm Luke Michael Anṭānios, in A.D. 1864. An inscription by him is found also on fol. 247^b, in which "Michael" is omitted, and "Anṭānios" is changed into "Maṭānis."

(9) Fol. 248 : An inscription by an owner Maḡḡdasi (i.e. pilgrim) Ilyās Rizḡ Salāmah, who bought the MS. in A.D. 1809, and bequeathed it as *wakf* to the church of the Forty Martyrs.

[Mingana Chr. Arab. 87^b.]

¹ In comparing the text of the present MS. with that of No. 94 [105], we notice that the text of the former breaks off at the second line of fol. 48^b of the latter.

93.

218 × 157 mm. 149 leaves. Twenty-one lines to the page.

A volume mostly containing the lives of the Apostles and the pious anecdotes described in the preceding MS. An examination of the texts of the two MSS. shows that this MS. No. 93 [84] is copied from the MS. No. 92 [87b].

A

Ff. 1b-10b : The Acts of St. John the Evangelist, attributed to the deacon Prochorus.

It will be noticed that here, as in Nos. 44 [83M] and 92 [87], it is stated that Prochorus was related to St. Stephen Protomartyr.

B

Ff. 11a-14b : The Acts of the Apostle Philip, who preached the Gospel in the town of Ifrikiyah.

C

Ff. 15a-19b : The Acts of the Apostle Bartholomew, who preached the Gospel in the town of Alwāh.

D

Ff. 19b-30a : The Acts of Thomas, who preached the Gospel in India.

E

Ff. 30a-36b : The Acts of St. Matthew, and his preaching the Gospel in the "Town of the Priests" (Hierapolis).

F

Ff. 36b-40b : The Acts of Jude, the brother of our Lord, who preached the Gospel in the town of Šūriyah and in Jazīrah (North Mesopotamia).

G

Ff. 40b-42a : The Acts and the Preaching of James the Just, called "the carnal brother of our Lord," who preached the Gospel in Jerusalem and became its first bishop.

H

Ff. 42a-44b : The Martyrdom of the above James the Just, which took place on the 23rd October.

I

Ff. 44b-48a : The Martyrdom of St. Mark the Evangelist in the city of Alexandria on the 25th April.

J

Ff. 48a-51a : The Martyrdom of St. Luke, which took place on the 18th October.

K

Ff. 51a-59a : The Preaching of St. Paul in the " Ignorant City,"¹ which is Antioch.

L

Ff. 60b-67b : The Preaching of St. Matthias in a town the inhabitants of which were cannibals.

M

Ff. 67b-82a : The story of Peter and Ermelus (*sic*),² and of their journey to the city of Rome in the time of the emperor Pergamus (*sic*), and of the things that happened to Lujit, the daughter of the emperor, and of how a bird came and pecked out her eye.

N

Ff. 82a-89b : The Preaching of the Apostle Andrew. No special heading in the text.

O

Ff. 90a-95b : The Life of St. Marinus. No special heading in the text.

P

Ff. 96a-100b : The Life of the holy woman St. Eugenia, and of her father Philip, Patriarch of Alexandria.

Q

Ff. 101a-104b : The discourse of John Chrysostom on Penitence and Asceticism.

R

Fol. 105 : The story of a man who died and was raised from the dead by the help of God. No special heading in the text.

S

Ff. 106a-110a : The story of Mary, the daughter of a king of the Franks, who was hated and who had both her hands cut off by her stepmother, but had them restored to her by the Virgin. No special heading in the text.

T

Ff. 110b-111a : The story of a man from the city of Rome, and of his wife, who was much devoted to the Virgin.

No special heading in the text.

¹ On this term "ignorant" see note in preceding MS.

² Note this name "Ermelus" given to Paul. It appears to me to be an echo of Acts xiv. 12, where Paul is called "Hermes" by the people of Lystra, but how has "Hermes" become "Ermelus"? I am not aware that Paul has ever been called by this name in any historical work. The name may be graphically the same as the Greek name "Hermolaus," borne by a saint martyred in Nicomedia on the 27th July (see *The Martiloge in Englysshe*, edit. Procter and Dewick, pp. 117 and 254, and *Bibliotheca Hag. Lat.*, Vol. I, p. 575), or more probably Hermylus (*Ἑρμύλος*), martyred on January 13th (see Cavalieri, *Catalogus Cod. Hag. Gr. Bib. Vat.*, 1899, pp. 65, etc.). The beginning of the Arabic heading is:

هذا خبر بطرس وارمليس ودخوله الى مدينة رومية.

U

Ff. 111b-113a : The story of a rich man from the city of Rome, and of his wife, who had intercourse with her son.

No special heading in the text.

V

Fol. 113b : The story of a young Christian man killed by the Jews and raised from the dead by the Virgin.

No special heading in the text.

W

Ff. 114a-115b : The story of a man and his wife who had a carnal intercourse on Easter Day.

No special heading in the text.

X

Ff. 115b-116b : The story of a priest-monk and a dying widow.

No special heading in the text.

Y

Fol. 117a : The story of a monk who was the majordomo of a monastery.

Z

Ff. 118a-124a : An anonymous parenetic discourse dealing with the last Judgment.

From the preceding MS. (ff. 155a-165b) we know that the author was St. Ephrem.

No special heading in the text.

aa

Ff. 124b-125b : The story of a man and of his black slave.

No special heading in the text.

bb

Ff. 126a-127b : The story of an Italian girl of noble birth, taken from the "Dialogues" of Cassian, or from his *Collationes*.

No special heading in the text.

The folios that follow are from another MS., and were added by an owner or a binder to the original MS., which contained the preceding treatises.

cc

Ff. 128-129 : Blank.

dd

Ff. 130-142b : The story of Ahiqar, the Vizier of King Sennacherib.

قصة حيقار الحكيم وزير سنجاريب الملك.

Begins : كان في ايام سنجاريب الملك ابن سرحادوم ملك اثور وثنوى

Ends : ان من حفر لايه حفرة يقع فيها. هكذا وجدنا وكتبنا والله له المجد والشكر الخ

ee

Ff. 143a-149b : The story of a king who went to the Valley of Sarandīb.

خبر وادي سرنديب.

Begins : ... كان في ذلك الزمان ملك عظيم الشأن وكان يتمنى من الله ولدا ذكرا .

No date. Written in a clear Egyptian Naskhi of about A.D. 1780. Headings in thick black characters, and sub-headings in red in the first part of the MS. No rubrications in the second part of the MS. Fairly broad margins.

[Mingana Chr. Arab. 84.]

94.

213 × 160 mm. 51 leaves. Seventeen lines to the page.

A

Ff. 1b-11a : The history of the monastery of Mount Sinai, when and why it was built, and an account of the sacred places which it contains.

Same as No. 92 [87b], section ff (ff. 248b-283b).

هذه اخبار جبل طور سينا المقدس وفي اي زمان بني الدير وما هو السبب الذي لاجله بني وفي معرفة الاماكن المقدسة.

Begins, as in No. 92 [87b] : اما معرفة اخبار جبل طور سينا فقد يعرفها جميع الناس.

Something is missing between ff. 5-6, but the history is continued, with a lacuna, on ff. 19-51a. This shows that ff. 6-18 have been misplaced by the binder and should have followed ff. 19-51.

In comparing the text of the present MS. with that of No. 92, we notice that the text found in the present MS. on fol. 19a is found in No. 92 on fol. 254a as part of the same history of Mount Sinai.

B

Ff. 6-11a : The end of a parenetic discourse with a special reference to the torments of hell. Its beginning is missing, owing to the above lacuna and misplacement of leaves.

The discourse ends : لانه سمي باوجب التسمية حبسا ومحل اعتقال من طريق ان معانيته بعينها كانت لكل توبة ونوح معلنة. تمت.

C

Ff. 11b-18b : The history of St. Catherine.

خبر جهاد القديسة المعظمة في الشهاديات المفخمة في البتولات المذرا الكلية الحكمة كاترينا. افلوجيصين باتر.

The saint, who was from the city of Alexandria, lived under the emperor Maxentius (306-312), and was the daughter of his predecessor the emperor Constantius (293-306).

Incomplete at the end. Something also is missing between ff. 11-12.

D

Ff. 19a-49a: As stated above, all these leaves are part of the history of the monastery of Mount Sinai, and should have followed fol. 5.

A leaf has disappeared before fol. 19, and one word of it only appears.

Something is missing also between ff. 23-24, 31-32, 37-38.

In comparing the text of the present MS. with that of No. 92 [87], I noticed a considerable number of variants. These variants do not only affect the phraseology of both texts, but extend also to whole passages. It seems that the author of No. 94 [105] took the text of No. 92 [87] as his framework, but added to it events that took place later. So on fol. 41a he inserted in the text a story dealing with the Arab tribe of the Jibāliyah, some of whose members were the servants of the monastery, and expressly mentioned in this connection the year A.D. 1768. This anecdote and the year in which it occurred are completely missing in No. 92 [87], fol. 277b.

E

Ff. 49b-51b: The history of the hidden monastery found in Mount Sinai.

Headed: ايضا نكتب عن الدير المخفي الذي في ارض الطور

Begins: اما هذا الدير المسمى المخفي فان امره عجيب.

Ends: ومطلع على السراير والغوامض الذي يجب له السبح والاکرام الى اباد الدهور امين

Dated (fol. 49a) October of the year 7281 of the Creation, and A.D. 1773.

وقد سطرت بتاريخ شهر تشرين الثاني سنة ٧٢٨١ لايانا ادم وللتجسد الالهى سنة ١٧٧٣ الف وسبعماية ثلثة وسبعين.

Notes of reading are found on the last page of the MS. The most ancient is by the Greek Orthodox Shaikh Michael Abu Murād from Aleppo (الشيخ ابو مراد ميخائيل الحلبي اصلا), about A.D. 1790. Another owner was Ni'mah Kaṭṭīṭ (نعمه قطيط), who gave the MS. to his son 'Isa, about whom there is also an inscription dated 26th January, A.D. 1831. This inscription was written for him by the priest Hanna (John).

Clear and handsome Syrian Naskhi. Headings in red. Fairly broad margins.

Ff. 11b-18b, which contain the life of St. Catherine, are by another hand.

[Mingana Chr. Arab. 105.]

95.

142 × 96 mm. 218 leaves. Generally from twelve to fifteen lines to the page.

A MS. containing lives of saints and some theological treatises. Many leaves in it have been misplaced by the binder, who has here and there inserted some blank leaves of tinted paper. The ink has begun to fade on many leaves, and the edges of some of them have also disappeared. I give below a description of the principal contents.

A

Ff. 1-4 are blank. Ff. 5a-6b: The Life of the Martyr Antonius (Antony) Kurashi (or, of the Arab tribe of Kuraish), who was converted as a consequence of what he perceived in the Mass, and who was martyred in the town of Raḳḳah, in the time of the Caliph Hārūn al-Rashīd.

قصة شاهد المسيح وفارسه الطونيوس القرشي الذي انتقل الى امانة السيد المسيح لما عاين من الاسرار الالهية في وقت خدمة القديس. واستشهد في مدينة الرقة في ايام هارون الرشيد متولي الخلافة.

Incomplete at the end. See below under C.

B

Ff. 7-10 are blank and added by the binder.

Ff. 11-31 : The Life of St. Jude.

سيرة القديس يهوذا.

Incomplete at the beginning and at the end.

C

Fol. 32 has been wrongly inserted here, and seems to belong to the Life of the above Arab martyr Antonius (Antony).

D

Ff. 35-47b : The Life of the holy woman St. Euphrosyna. It is read on the 25th of September.

قصة القديسة المباركة افروسيني. تقرأ في خمسة وعشرين من شهر ايلول.

For the beginning see ff. 195a-196b which should be placed here. Some pages of the story are also found on ff. 199-201.

E

Ff. 48a-57b and 202-204 : The Life of St. Marina (or Mariana).

قصة القديسة مارينا المباركة.

Begins : كانت، هذه المغبوة ابنة اب وكانت وحيدة ابوها وكان اسمه ذااوسوس كاهن الاصنام :

F

Ff. 57b-90a : A treatise containing fourteen miracles performed by St. Basil of Cæsarea.

... عجائب القديس فاسيلوس الكبير راس اساقفة قيسارية كبادوكية.

The first miracle (ff. 57b-62a) deals with his brother Peter (العجب الاول من اجل اخيه بطرس), and the fourteenth and last miracle (ff. 88b-90a) deals with a Jewish doctor called Joseph (العجب الرابع عشر من اجل يوسف اليهودي الطبيب). This last miracle has also a Greek heading.

G

Fol. 90 and ff. 101-108b : An Arabic Kašidah on the history of the world down to the birth and death of our Lord.

قصيدة خمسة في الدنيا الى حين ظهور السيد المسيح وصعوده الى السماء.

H

Ff. 91-92 are blank.

Ff. 93a-100b : A treatise which contains the Christological beliefs of the different Christian denominations.

Incomplete at the beginning and at the end. Something is missing between ff. 98-99.

I

Ff. 108b-117a : The story of the Church of St. Elijah of Asbit.

خبر كنيسة مار الياس الاسبيت.

Incomplete at the beginning. Ff. 109-110 are blank.

J

Ff. 117a-120b : Two sermons, the first of which is for the festival of the Circumcision.

خطبة تقال في عيد الحثاة وهو راس السنة وعيد فاسيليوس.

The heading is also partly given in Greek.

K

Ff. 121-122 are blank.

Ff. 126a-172a : The continuation of the above series of sermons, as follows :

(1) Fol. 126a : For Mid-Lent.

(2) Fol. 132a : For Lent.

(3) Fol. 135b : For Palm Sunday.

(4) Fol. 145b : For Easter.

(5) Fol. 149b : For the festival of the Annunciation, which falls on the 25th March.

(6) Fol. 154b : For the Entry of our Lord into the Temple.

(7) Fol. 160b : For the Epiphany or Baptism of our Lord.

(8) Fol. 167b : A parenetic sermon of a general character.

Ff. 142, 153, and 164-165 are blank.

L

Ff. 172a-183b : The History of St. Stephen Protomartyr.

قصة القديس استافانوس اول الشمامسة واول الشهداء.

Begins : كان في ذلك الزمان اعني زمان ربنا يسوع المسيح وظهوره فينا بالجسد

M

Ff. 183b-195a : The History of St. Martianus.

خبر قديس راهب سايج متوحد يقال له مرتيانوس.

Begins : كان هذا الراهب قد ترك الدنيا وما فيها منذ كان صبيا

N

Ff. 195a-196b : The Life of the holy woman St. Euphrosyna. It is read on the 25th of September.

Heading as above under D : قصة القديسة المباركة افروسيني تقرأ في خمسة وعشرين من شهر ايلول

These two lives have been misplaced by the binder, and should be placed before fol. 35.

O

Fol. 197 is blank.

Ff. 208a-214a : A discourse on the decollation of John the Baptist, by John Chrysostom.

It is read on the 29th August.

ميمر لاينا الجليل في القديسين يوحنا فم الذهب قاله في قطع راس القديس يوحنا النبي المعظم يقرأ في تاسع وعشرين من شهر اب.

P

Fol. 214b: The beginning of the homily of John Chrysostom on the Birth of John the Baptist.

ليوحنا فم الذهب قاله في مولد يوحنا المعمدان.

Ff. 215-218 are blank.

No date. A fairly clear but not handsome Syrian Naskhi of about A.D. 1550. Some leaves seem to have been supplied by a later hand.

Fol. 4a contains three seals of the library of a literary society of Homs, with the date 1896, similar to that found in MS. No. 25 [89].

[Mingana Chr. Arab. 88.]

96.

209 × 155 mm. 235 leaves. Fifteen lines to the page.

A collection of lives of saints, as follows:

A

Ff. 2a-142b: The life of St. Simeon the Stylite.

خبر اينما مار سمعان العامودي الارشيمندريس المعروف بالجلبي.

The life contains also numerous miracles performed by the saint.

Begins: ان ساير ابونا النساك القديسين اختص كل واحد منهم بسيرة تخصه.

Ends: وانما كتبنا اوصافاً قليلة من كثيرة وراينا محبتكم يا اولاد كنيسة الله . . . مبتهلين ان تشملكم السلامة في كل وقت امين.

It is stated at the end that the text of this life was translated from the original Syriac into Greek and then into Arabic.

ونقل خبر القديس سمعان العامودي الذي رسم هذه الطريقة الصعبة . . . من اللغة السريانية لانه كان سريانيا الى اللغة اليونانية الى العربية.

B

Ff. 143a-150a: The life of the prophet Moses.

وصف خبر النبي الكريم موسى معاين الله الكليم وماجرى عليه في طول ايام حياته مع فرعون والاسرائيلين وكيف تنجح.

Begins: ان الله عز ذكره قد جعل قديسه في الارض عجبا

Ends: ونصل بعد منصرفنا من هاهنا الى الحط السعيد التي تتوق اليه العقول الصافية الخ

C

Ff. 150b-155a: The life of Zacharias, the father of John the Baptist.

وصف خبر القديس العظيم زاخاريا النبي ابو يوحنا المعمدان.

Begins : ان الله جل ذكره وعز قدره الرووف بعباده
Ends : فن هذه الجهة بضى الى الرب كاهنا وشهيدا الخ

D

Ff. 155b-181a : The history of the Blessed Virgin Mary, by St. Epiphanius, the Presbyter.
مولد سيدتنا والدة الاله الدائمة البتولية مريم. ميرر للقدس ايفانيوس القسيس المتوحد في مولد سيدتنا الدائمة بتوليتها مريم وفي عيشها وتربيتها وفي سني حياتها.

It is said in the text (fol. 156) that many previous authors had written a life of the Virgin, such as Jacob the Jew (يعقوب اليهودي) and Ephrodisianus the Persian (وافروديسيانوس الفارسي).

On fol. 169 is the following description of our Lord : " His face was beautiful, as the prophet David declared ' He was fairer than the children of men,'¹ and so also was his stature. He had perfect legs, and red hair which was not very thick, but its curling was natural. The colour of his eyebrows was black, and they were not unduly arched. His eyes were of a dark blue colour, and their glance expressed joy, like the description of David, his forefather, who was of a red colour and characterised by beautiful eyes. In this way He (Christ) was of good appearance. His nose was aquiline, his beard red, and the hair of his head luxuriant and long. No razor had ever come near his head, and no man's hand, except that of his mother at the time of his babyhood. His neck was slightly bent, and thus his stature was not very tall, straight and erect. His colour was golden-brown, and his face was not round, but, like that of his mother, it was slightly inclining to be long."

Begins : ان كثيرين من المعلمين قد شرحوا شرحاً او ضحوه في امر سيدتنا مريم
Ends : وفعلوا ذلك كلهم ليعتدل الانذار بالمسيح اذا تساهم اهل الايمان فيما يملكونه فصار بينهم مشاع على حدو (sic) وصية المسيح الخ

E

Ff. 181b-195b : The life of St. Severianus, who was martyred on the 9th September in the town of Sebaste, after the martyrdom of its Forty Martyrs.

خبر ايننا القديس الشاهد المعظم سويريانوس الذي استشهد في مدينة سبسطية بعد شهادة الاربعين القديسين.
Begins : ان هذا القديس سويريانوس الشهيد المغبوط كان قائدا عظيما في مدينة سبسطية
Ends : فاما شهادته فتمت في التاسع من شهر ايلول. فنسال ربنا والاهنا يسوع المسيح الذي اعطا هذا الشاهد المغبوط سويريانوس على شدايد التعاذيب القوة الخ

F

Ff. 195b-232b : The life and martyrdom of Thūthāyil and his sister Bābai, who were martyred at Edessa in the time of the bishop Barsamya. Translated by the priest-monk John.

وصف استشهاد الشاهد في الكهنة ثوثايل وباباه اخته الذين استشهدوا بمدينة الرها التي بين النهرين في عهد فاريسيموس اسقف مدينة الرها. فسرهما القس الراهب يوحنا.

¹ Ps. xlv. 2.

The martyr called Thūthāyil is undoubtedly Sharbail. In the beginning of the story the name appears as Thūthāyil, while towards the end it appears as Sharbīlu (i.e. Sharbail). The proper name Phārīsīmus of the above Arabic lines stands doubtless for Barsamya.

The Arabic version corresponds more or less accurately with the Syriac text published by Bedjan.¹

لما كان في السنة الخامسة عشر من مملكة طرابيانوس (sic) الملك قيصر وهي السنة الثالثة من مملكة
الملك السابع البحر.

Like the Syriac text, the life is said to have been written by Marinus and Anatolius, and deposited by them in the archives of the city of Edessa (fol. 232a):

وكتبنا هذه القصة انا مارينوس مع انطاليوس وكانت كتبت منا لذلك في القراطيس والضباير واودعناها في المدينة في
خزاة التفاتر (sic) التي كانت هناك للملك مجموعة . . . فهذا ما جرى من شهادة الشهيدين ثوثايل واخيه باباه على عهد
ديان البلد لوسيا الخ.

Dated Saturday of the week of the Deprivation of Flesh, the 4th of February of the year 7151 of Adam (A.D. 1643), in the eighth year of the Patriarchate of the Greek Orthodox Patriarch Meletius II., by Hajj (sic) ² Shajjādah, son of Hajj Ilyās.

تم بيد العبد الضعيف الذئيف المعترف بذنبه التائب الى ربه الحاج شجاده ابن المرحوم الحاج الياس وذلك نهار
السبت رفع اللحم في الرابع من شهر اشباط في سنة سبع الاف مائة واحد وخمسين لاينا ادم . . . وكان ذلك في حياة
الاب البار والاناء المختار الكاثوليك كير ملاتيوس الثاني . . . وكان له في رياسة الكهنوت ثمان سنوات.

A note of purchase is found on fol. 233a by Michael, son of the priest Antānīos (ميخائيل), who states that he bought the MS. in A.D. 1790 from a man from Aleppo who had come to Homṣ. It is also stated that the MS. had come originally from Constantinople.

Notes of reading are found on ff. 234a and 235a. The note on fol. 235 is dated Thursday, the 2nd June, of the year A.D. 1670. It is stated in it that the MS. was read in Constantinople by Hajj Gregory, son of Hajj 'Abdallah, son of the priest Manṣūr of the Greek Orthodox Church, who was originally from Aleppo. (الحاج اغريغوري ابن المرحوم الحاج عبدالله ابن الحوري منصور الارثودوكسي المذهب وجلي الاصل.)

Clear but not handsome Syrian Naskhi. Headings in red. Profusely rubricated. Broad margins.

[Mingana Chr. Arab. 85.]

97.

215 × 157 mm. 151 leaves. Twenty-two lines to the page.

The important historical work by Sa'īd b. Baṭrīk, the Melchite Patriarch, who died in A.D. 940.

تاريخ سعيد بن بطريق.

¹ *Acta Mart. et Sanct.*, vol. i., pp. 95-119.

² This word generally refers to a Muslim pilgrim to Mecca. A Christian pilgrim to Jerusalem is called *Maḥḍasi*.

The work is generally known under the title of : نظم الجوهر

The first fol., containing some lines of the introduction, is missing, and the first words of the extant text are : بجميل عاداته والمجد لله اهل المجد

The margins on the upper part of the first three leaves are torn away.

The text begins, on fol. 2a : بطريق المتطرب . . . لبطريك اقيثيوس المكنى بسعيد ابن : ان الله عز وجل خلق الدنيا بما فيها وادم وحوى في ستة ايام.

The work ends with the Caliphate of the 'Abbāsid Caliph Mu'tamid, who was elected in Rajab 256 A.H., and so is incomplete at the end, the last extant words being : فقتلوا ابنه العباس وهو الاكبر وامروا.

In the section devoted to the Caliph Mu'tamid is found also a short biographical note of the author, Sa'id b. Baṭriḳ, probably added by his continuator Yaḥya b. Sa'id of Antioch, of the eleventh century.

No date. Written in a clear but not handsome Egyptian Naskhi of about A.D. 1750. Headings in red. Profusely rubricated.

[Mingana Chr. Arab. 50.]

98.

204 × 153 mm. 317 leaves. Thirteen lines to the page on ff. 1-158, and fourteen lines to the page on ff. 160-317.

The important theological and historical work of the priest Ṣalība, son of John of Mosul, which was composed in 1643 of the Greeks (A.D. 1332).

Headed : نبتدى بعون خالق الكل المتعالى . . . الاب والابن والروح القدس ونكتب رسالة القس اضعف عباده واحوجهم الى رحمة صليبا ابن يوحنا القسيس الموصلى شاكر فضل نعمته فى شهور سنة ١٦٤٣ يونانية الموافقة لسنة ١٣٣٢ مسيحية رحم الله من تاملها ودعا له بالمغفرة والنجاة من التجارب ومن الشيطان الشرير والخطية آمين.

Before writing his voluminous work as we have it in its present form, the author had composed a treatise (*risālah*) which is found in the present MS. on ff. 3a-7a. This *risālah* is entitled :

رسالة البرهان والارشاد الى المحبة ثمرة الدين والاعتقاد

TREATISE OF ARGUMENT AND ADMONITION TOWARDS LOVE, WHICH IS THE FRUIT OF FAITH AND BELIEF

This *risālah* begins (fol. 3a) : كتبت بالالهام السماوى على سبيل التنبه : برحته : وفايض احسانه وجوده العزيز ورافقه حنانه آمين.

A short time later, some friends asked the author to amplify and expand this treatise. Yielding to their entreaties, he wrote the present work, which embodies also the above first treatise, which is in the MS. called Part (*sifr*) I.

As it stands in the MS., the work is divided into five *sifrs*, subdivided into *faṣls*, with the exception of the first *sifr*, which is divided into five *mukāddamahs*. The fifth *sifr* has a further sub-division into seven *aṣls*.

Sifr I: Ff. 3a-7a: "The *Risālah* of Argument" as above. It is apparently counted in the MS. as *Muḳaddamah I*. In it the author mentions among his adversaries Sa'īd b. Baṭrīk, and Severius the Bishop of Ushmunain, known as b. Muḳaffa'.

Ff. 7b-12b: *Muḳad.* II. On the reason why the Eastern Church was wrongly called Nestorian.
المقدمة الثانية. في تعريف سبب تسمية المشاركة بالنسطورية وكيف صاروا يلقبون بهذا اللقب ومن هو الذي اوقع عليهم اسم نسطوريوس بطرك القسطنطينية وهو رجل يوناني وهم قوم سريان ولم يطرق بلادهم ولا ايضا راوه البتة.

Ff. 12b-15a: *Muḳad.* III. On the difference between the traditional and the rational beliefs.

المقدمة الثالثة. في معرفة الفرق بين الاعتقاد التقليدي والاختياري وكشف ما خاثرته القلوب بالظنون الغير اليقينية والاخبار الاختراعية.

Ff. 15b-18a: *Muḳad.* IV. Answer to the objection of Jews and others against Christians.

المقدمة الرابعة. في جواب ما اعترض اليهود وغيرهم على اعتقادنا معشر النصارى في المسيح.

Ff. 18a-21a: *Muḳad.* V. On the meaning of Union and Sonship.

المقدمة الخامسة. في ذكر معنى الاتحاد والبنوة بقول وجيز.

Sifr II: Ff. 21a-47a. Subdivided into nine *faṣls*.

Faṣl I: Ff. 21a-22b. On how the East is the best direction.

... في اثبات ان المشرق هو اشرف الجهات.

Faṣl II: Fol. 23a. On how civilisation began in the East.

... في ان مبدا العمارة والبنا في الدنيا كان في المشرق.

Faṣl III: Ff. 23b-25a. On how language began in the East.

... في البيان عن الالسة واللغات ان ظهورها كان في المشرق.

Faṣl IV: Ff. 25a-26a. On how the first king was in the East.

الفصل الرابع من السفر الثاني في بيان ان اول ملك صار في العالم ولبس التاج الذهبي انما كان في المشرق.

Faṣl V: Ff. 26a-33b. On how science, philosophy and astronomy began in the East.

... في بيان ان الحكمة والفلسفة كانا من قديم الزمان للمشاركة وهم اول من استخرج علم النجوم وعلم الافلاك.

Faṣl VI: Ff. 34a-40a. On the fact that the knowledge of God, the promulgation of the Law, the priesthood, and the promise of Christ, took place in the East.

... في معرفة الله تعالى والايمان به وظهور الناموس والكهنوت والوعد بالمسيح انما كان بالمشرق.

Faṣl VII: Ff. 40a-41b. On the fact that the Annunciation of, and the belief in, Christ took place in the East.

... تبين من ان ابتدا ظهور البشارة بسيدنا يسوع المسيح والايمان به انما كان من المشرق.

Faṣl VIII: Ff. 42a-45b. On the evangelisation by the Apostles of different countries of the world.

... في ذكر تلامذ الرسل الاطهار بسائر البلدان والامصار.

Faṣl IX : Ff. 45b-47a. The Profession of Faith of the Eastern Church, translated from Syriac into Arabic.

... في ذكر الامانة التي يعتقدونها نصارى اهل المشرق وترجت من اللغة السريانية الى العربية هكذا.

Sifr III : Ff. 47a-101a. Sub-divided into seven *faṣls* and one *jumlaḥ*.

Faṣl I : Fol. 47a. Introduction to what follows.

الفصل الاول من السفر الثالث. في تعريف السبب الداعي الى ايراد ما يأتي ذكره.

Faṣl II : Ff. 47b-48b. On the See of Rome and on its Patriarchs, from Peter to the Council of Nicea.

... في ذكر كرسي رومية والفطاركة الذين صاروا فيه من بعد مار فطروس.

Faṣl III : Ff. 48b-49b. On the Patriarchs of Alexandria, from St. Mark to the Council of Nicea.

... في ذكر فطاركة الاسكندرية من بعد مرقس الانجيلي.

Faṣl IV : Fol. 50. On the Patriarchs of Antioch, from the Apostolic times to the Council of Nicea.

في ذكر فطاركة انطاكية الذين كانوا من بعد الرسل الى مجمع نيقية.

Faṣl V : Ff. 50b-51b. On the Bishops of Jerusalem, from James the brother of our Lord, to the Council of Nicea.

... في ذكر اساقفة اورشليم الذين صاروا بعد يعقوب المسمى اخو سيدنا.

Faṣl VI : Ff. 51b-55a. On the pagan emperors, from the birth of Christ to Constantine.

... في ذكر القياصرة الكفار الذين ملكوا من مولد المسيح الى الملك قسطنطين.

Faṣl VII : Ff. 55a-58a. On the reasons that induced Constantine to assemble the Council of Nicea.

... في ذكر السبب الذي لاجله جمع الملك قسطنطين الاباء في مدينة نيقية.

Faṣl VIII, which is called a *jumlaḥ* : Ff. 58b-101a. On the history of the Bishops and Kings, and on the happenings that took place in their time in the Christian period that followed Constantine.

... في ذكر المطارنة والملوك وما كان بايامهم منذ صارت المملكة نصرانية التي كان ابتداءها من الملك قسطنطين.

This part constitutes a true history of the period, with special stress on its ecclesiastical side.

Sifr IV : Ff. 101a-137a. On the different religions, sects, beliefs, and on the number of the General Councils. Sub-divided into seven *faṣls*.

Faṣl I : Ff. 101b-108b. On the religion of the Jews, their prophets and kings.

... في ذكر الملة اليهودية والانبياء والملوك بكلام وجيز.

Faṣl II : Ff. 108b-109a. On the Samaritan religion.

... في ذكر الملة السامرية وهي فرقة من فرق اليهود.

Faṣl III : Ff. 109a-114b. On the beliefs prevalent in Western regions among Greeks and Romans before the coming of Christ.

... في ذكر الاراء الحادثة قبل ظهور الدين المسيحي في الجهة الغربية ومايلها من بلاد الروم واليونان.

Faṣl IV: Ff. 114b-131a. On the heresies and religious opinions in the countries of the Greeks and Romans after the coming of Christianity.

... في ذكر المذاهب والاعتقادات والآراء الحادثة في دين النصارى ببلاد الروم واليونان وذلك بعد تلماذ الرسل الاطهار.

Faṣl V: Fol. 131. On a narrative of Sa'īd b. Baṭrīk.

... في ذكر ما حكاه انبا اوسطوسىوس الملكي بطرك الاسكندرية المعروف بسعيد ابن بطريق.

Faṣl VI: Ff. 131b-134b. On the General Councils to the number of twenty-four.

... في ذكر المجامع وعددها اربعة عشر مجعاً.

Faṣl VII: Ff. 134b-137a. On the reason why the Christians of the East did not need any Council.

... في تعريف السبب الذي لاجله كان المشاركة غير محتاجين الى مجمع الخ.

Sifr V: Ff. 137a-317b. Divided into seven *aṣls* (some of which sub-divided into *faṣls* and *Juz's*) and a *khātimah*.

Aṣl I. On the history of Apostles and Disciples, to the number of eighteen, and on their evangelisation of the different parts of the world. This *aṣl* is written twice, once on ff. 137a-151b, by the hand that wrote all the previous pages of the MS., and again on ff. 160a-181b, by another contemporary hand.

... في ذكر الاخبار عن الرسل الاطهار الموبدين بروح القدس وتلماذهم لساير الجهات.

Aṣl II. Contains the most important part of the work, and embraces the history of the East Syrian Patriarchs,¹ from the Disciple Māri to the Patriarch Yahb-Alaha III, who died on the 13th November, 1629 of the Greeks (A.D. 1318). This *aṣl* is written twice, once incompletely, on ff. 151b-158b, by the first hand, and again completely on ff. 181b-317b, by the second hand.

الاصل الثاني من السفر الخامس وفيه فصول الفصل الاول في ذكر فطاركة كرسي المشرق الواحد بعد الاخر.

Ff. 316b-317b contain the series of the twenty-seven Archbishoprics under the jurisdiction of the East Syrian Patriarchate. Each of the above Archbishoprics had, according to our author, from six to twelve bishops under its jurisdiction.

The remaining *aṣls* mentioned in the heading of this Vth *sifr* (fol. 137a) and in the index to the whole work, as found at the beginning, on ff. 1b-3b, are missing in the MS. The missing parts, according to this index, are the IIIrd *aṣl*, comprising eight *faṣls*; the IVth *aṣl*, sub-divided into four *faṣls*; the Vth *aṣl*, subdivided into four *faṣls*; the VIth *aṣl*, subdivided into two *juz's*; the VIIth *aṣl*, subdivided into a *muḥaddamah*, four *faṣls* and a *khātimah*.

No date. Ff. 1-158 are written in a clear Mesopotamian Naskhi, bordering on Ta'lik, of about 1850, and ff. 160-317 are written in a bolder contemporary Mesopotamian hand. Headings in red. Broad margins in the second part of the work.

Many blank leaves at the end, apparently meant for the missing part of the Vth *sifr*. Two pages belonging to the IIInd *aṣl* are written a second time on the fly-leaves i.-ii. at the beginning.

[Mingana Chr. Arab. 19.]

¹ The information given by Cheikho in his *Catalogue des Manuscrits des Auteurs Arabes Chrétiens*, p. 136, to the effect that the history of the Patriarchs is a part of the 2nd *sifr*, is erroneous. The same may be said of his remarks on the above work of the author, *Treatise of Argument*, which he believes to have been a separate work.

99.

239 × 158 mm. 18 leaves. Eighteen lines to the page.
Historical works as follows :—

A

Ff. 1a-5b: The history of the city of Mardin, and of the surrounding district.

Headed: لبتي بعون الله تعالى ونكتب تاريخ ابنا القلعة وبلد ماردین. ولما كان في سنة ٢٨٩ مسيحية الح

The chronicle of events extends from the year 620 to the year 1992 of the Greeks (A.D. 309-1681).¹

The history is anonymous, but we may presume that its author flourished in the year A.D. 1681.

Ends: وقد جمعنا مصارف الذي صار لنا باليكون صارت ٣٠٠ غرش وفي سنة ١٩٩٢ صار غلا الرطل الدقيق خمسون جيفان.

B

Ff. 6a-18b: Another historical work giving the succession of events that took place in Mardin and the surrounding district, and even in the whole of North Mesopotamia, from 900 to 2050 of the Greeks (A.D. 589-1739).

Headed: تاريخ عربي قديم منتشر في ماردین وجهاتها يخص ما بين النهرين من سنة ٩٠٠ الى سنة ٢٠٥٠ يونانية

In a note added at the beginning (fol. 6a) by order of the present Syrian Patriarch of Antioch, Ignatius Ephrem I., we are informed that the work was compiled by the following writers: Zechariah Kaphartūthi, the deacon Simon of Nisibin, Samuel Kaukabi, the priest Mūsa of Rās al-'Ain, and the deacon Nāḥum Ṭibyāthi, and the monk 'Isa Ḥarrīni. Nothing is known of these authors who are also mentioned in the body of the text.

ينسب الى زكريا الكفرتوثي وشماس شمعون النصيبيني ومار شموئيل الكوكبي والقس موسى الراسعيني والشماس ناحوم الطيباني والراهب عيسى الحريني وهم كتبة مجهولون متاخرون وطنيون عارفون بتواريخ بلادهم ورواياتهم تحتاج الى تصحيح كثير جدا وقمنا عليه بهاردين سنة ١٩١٢ مسيحية. وطيبانا وحرين من قري ماردین.

Two more notes are found on the same page, to the effect that two other MSS. of the same work are also found, with different titles. The present text embodies on the margins the variants of these two MSS.

The title and the beginning of the history is: نكتب بعض تواريخ التي كانت من القديم وكيف كانت الامور حسب قول زكريا الكفرتوثي . . . يقول في سنة ٩٠٠ يونانية من حدود الرها شرقا وجنوبا الى طرف جبل عفس الجنوبي الح.

Ends: كان يباع كيل الحنطة في سبعة غروش ونصف وكيل الشعير في ٤ و ٤-٦ ورطل اللحم في ٧. بارة ورطل السمن بثلاثة غروش.

As stated in the above quotation, the aforesaid authors seem to have inserted in their text some facts of an unusual and strange character.

¹ The author says at the beginning that to deduct the Christian era from a given year of the Greeks we must deduct 331, instead of the usual 311.

Dated 18th of April, 2246 of the Greeks and A.D. 1935, and written for me by order of the Syrian Patriarch Ignatius Ephrem I.

انتهى بحروفه في ١٨ نيسان سنة ١٩٣٥ مسيحية الموافق لليونانية سنة ٢٢٤٦ نسخ لامر مولانا ورئيس اجارنا غبطة مار اغناطيوس بطريرك افرام الاول الجالس سعيدا.

Clear Syrian Naskhi. Headings in red. Broad margins. Modern European paper.

[Mingana Chr. Arab. 109.]

100.

195 × 144 mm. 181 leaves. Seventeen lines to the page.

A historical work containing an account of the political events, happenings and wars in the Persian provinces of Fars, Khurāsān, Mazenderan, in the towns of Hamadan, Kirman and Shirwan, and in the countries of Georgia and Daghestan; of the conflicts between Persia and Afghanistan; and of the conquest of the town of Isfahan by the Afghans.

Title: مرآة العبرة في عجائب القدرة

THE MIRROR OF WARNING

The work was translated from Turkish by Michael, son of George, son of Naufal Ṭarābulusi (of Tripoli), at the instance of the priest Michael, son of David, known as "son of Barrīk" of Damascus.

Begins: الحمد لله الذي ابدع المبروات . . . وبعده فيقول العبد الاثيم المسيء ميخائيل ابن جرجس ابن (sic) نوفل النحوي الطرابلسي هو انه لما كان في التواريخ عبرة لمن اعتبر . . . ووقفت على قصة ما جرى على ممالك ايران . . . وهو كتاب التاريخ المطبوع في اللغة التركية في المدينة الطيبة قسطنطينية. واذ قد اطلع عليه . . . الاب الفاضل الالمعي الكامل الحوري ميخائيل ابي داود المعروف بابن بريك الشامي . . . فسألني ان استخرجه من اللغة التركية الى العربية . . . وسميته مرآة العبرة في عجائب القدرة.

The history is very detailed, and embraces only quarter of a century, from 1114 to 1139 A.H. (A.D. 1702-1726).

The work is divided into 125 chapters of unequal length, of which an index is found on ff. 3a-9b.

مقدمة. بيان ظهور سلاطين الفرس ومدة حكومتهم. لما كان في تاريخ سنة تسعمائة وست سنين للهجرة.

The first and the last two chapters begin as follows:

الفصل الاول. في ذيل بقية احوال شاه عباس الثاني: Fol. 12a

الفصل الثاني. في تفصيل احوال شاه سليمان: Fol. 13b

الفصل المائة والرابع والعشرون. بيان احوال اخو اشرف سلطان: Fol. 180b

الفصل المائة والخامس والعشرون. بيان احوال والده المير محمود: Fol. 181a

Dated (fol. 181b) Thursday, the 15th July, A.D. 1861, and written by George, son of Peter 'Arīdah, pupil of Constantine, son of the priest David.

وكان النجاز من نساخة هذا الكتاب يوم الخميس في الخامس عشر من شهر تموز سنة الف وثمانماية وواحد وستين مسيحية على يد العبد الذليل الاثيم جرجس ابن بطرس عريضة تلميذ المعلم قسطنطين ابن المرحوم الحوري داوود.

Clear but not handsome Syrian Naskhi. Chapter headings in thick black characters and subheadings in red. Profusely rubricated. Red rulings. Broad margins.

On fol. 1a is the stamp of the library of a literary society at Homs, which bears the date 1896.

[Mingana Chr. Arab. 110.]

101.

193 × 131 mm. 59 leaves. Eighteen lines to the page.

A

Ff. 2a-3b : The rite of the initiation into the Order of St. Antony the Great.

رتبة شركة ماري انطونيوس الكبير.

Fol. 4 : Blank.

B

Ff. 5a-52a : The life of St. Antony the Great.

كتاب حياة القديس مار انطونيوس كوكب البرية.

Ff. 20a-49b are occupied with the account of ten miracles performed by the saint.

عجائب القديس مار انطونيوس.

Ff. 49b-52a contain the Litany of the saint, with a homily in his honour.

طلبة ماري انطونيوس.

C

Ff. 52a-58b : The life of St. Archelides.

خبر ماري ارشيليدوس.

D

The copyist intended to fill up the numerous blank leaves found at the end of the MS. with a work on the miracles of the Virgin, but he wrote only the title of the work, and a few lines of the text.

نبتدي بمونه تعالى وحسن توفيقه بكتابة عجائب السيدة.

The work is written by a Roman Catholic, presumably a West Syrian ¹ Uniat, as at the end of the "rite of the initiation" mention is made of a Plenary Indulgence, and of saving souls from the fire of Purgatory.

No date. Written in a clear but not handsome Mesopotamian Naskhi of about A.D. 1850. Headings generally in red. Well rubricated. Thin European paper.

[Mingana Chr. Arab. 25.]

¹ Three Garshūni words on fol. 57b.

102.

197 × 131 mm. 89 leaves. Generally from thirteen to sixteen lines to the page.
The life of St. George.

... نبتدي بعون الله تعالى وحسن توفيقه بنسخ شعر مبارك باقامة الشهيد العظيم ماري جرجس والامه مع الكفار
سبعة سنوات.

The life is written in the form of *zajalīyāt*, in the spoken Arabic of North Syria.

Begins : اشرح مقالي واتوسل برب قادر

Ends : قال فين سيدك قلب امهو في الدار يا فرحة قبله بالمجد والتكريم

The life is interspersed with a historical narrative, introduced by the words قال الراوي, followed by the *zajalīyāt*, at the beginning of each of which is the tune to which it is to be sung.

For the author of the present life see the following MS. No. 103 [73].

No date. Written in a clear and neat Syrian Naskhi of about A.D. 1850. Headings in red. Profusely rubricated, with the exception of ff. 40-50 and 70-74, which have no rubrications. Broad margins. Ff. 82-89 are blank.

[Mingana Chr. Arab. 29.]

103.

137 × 94 mm. 158 leaves. Ten lines to the page.

Another life of St. George, mostly in the form of poetical *zajalīyāt*. The historical narrative is introduced, as in No. 102 [29], by the words : قال الراوي

The life is attributed to a teacher called George Nāshūri. The author states that his work is based on the life of the Saint written by Bishop Christodolus of 'Anjīrah.

... شرح مديحة عظيمة واشعار نقية برسم سيدي الملك ماري جرجس كوكب الصبح من قول المعلم جرجس
الناشوري... ووضعه لنا الاب الاسقف انا اخرس طوخلوا حاكم على عنجيره ونخومها.

The *zajalīyāt* and the historical narrative are often similar to those of No. 102 [29].

Incomplete at the end.

No date. Written in a clear but not handsome Syrian Naskhi bordering on Ta'lik. No rubrications. Two hands of about A.D. 1860.

[Mingana Chr. Arab. 73b.]

104.

214 × 115 mm. 274 leaves. Eighteen lines to the page.

A history of the Old Testament, from the Creation to the Maccabees, translated by the Jesuit Pierre Fromage, who died in 1740, from the work of the French abbé Royaumont who died in 1705.

Title (ff. 2a and 13a) : كتاب خبر العهد القديم

Begins : الحمد لله الذى كون المبروات بمجرد امره . . . وبعد فيقول . . . البادري بطرس احد الرهبنة اليسوعية :
 . . . الى ان استخرج من اللغة الفرنساوية الى اللغة العربية كتاب خبر العهد القديم . . . وكان ذلك في مدينة حلب
 المحمية سنة الف وسبعماية وثمان وثلاثين مسيحية.

Ends : قد كان حان وان مجي مخلص العالم فولد في بيت لحم يسوع الذى يدعا المسيح له المجد الى ابد الدهور :
 كلها امين.

The work is divided into 174 chapters, of which an index is found on ff. 2b-12a.

Dated 31st May, A.D. 1739, and written by Solomon, son of the priest Sim'ān Tammām, who states that he copied it from the author's autograph.

تم نسخ هذا الكتاب الشريف ومقابلته على نسخته الاصلية على يد العبد الفقير سليمان ولد القس سمعان ولد سليمان
 تمام وهو اخر كتاب كتبه في المكتب عند معلمه زخريا وكان ذلك في اليوم الحادى والثلاثين من ايار سنة ١٧٣٩ مسيحية.

Clear and handsome Syrian Naskhi. Numbers of chapters in thick black characters, and other headings in red. Well rubricated. Broad margins.

On fol. 274b is an inscription in which we are told how ink was made. The component parts are given as follows :

Gall-nut—1 okka,¹

Myrtle—1 okka,

Pomegranate peel—½ okka,

Arabic gum—1 okka,

Green vitriol—1 okka,

Water—30 okkas.

The method of preparing these ingredients is described in the following terms :

“ The gall-nuts are well pounded and mixed with water, and the myrtle and the pomegranate peels are added. This mixture is placed in the sun for seven days, and then strained. Then the Arabic gum, which has been mixed three days previously with a sufficient quantity of water, is added to it. The whole mixture is then placed on fire, and brought to the boiling-point, while the powdered green vitriol is stirred slowly into it. The ink is then taken from the fire, poured into a glass vase, and exposed to the sun.”

This inscription is dated 1793, and copied by Michael, son of Ḥanna Khūri, who states that he wrote it when he was twelve years old.

[Mingana Chr. Arab. 18.]

105.

196 × 145 mm. 29 leaves. Seventeen lines to the page.

A letter written, on the 1st of November, 1887, by Gregory Shāhīn, Roman Catholic bishop of Homs and Hama, to the West Syrian Uniat Patriarch, Ignatius George Shalhāt (A.D. 1874-1891).

رسالة من الاستانة من غريغوريوس شاهين مطران حمص وحما ارسلها للسيد البطريرك شلحة السرياني الساكن في
 حلب وذلك في ١ تشرين الثاني سنة ١٨٨٧.

¹ A measure of weight which varied from country to country. In Syria in our days it weighs about 2½ lb.

The letter was written from Constantinople, where the bishop had been compelled to retire by the Patriarch. The letter, which is an important historical document, contains many interesting points dealing with the ecclesiastical history of the Syrian Churches, their mutual bickerings and their intimate relations with the Vatican. It is an autobiography of Bishop Shāhīn, and gives an authentic account of his strained relations with the Patriarch, and with some contemporary Armenian, Melchite, Maronite and West Syrian clerics.

Begins : بناء على اتفاقك مع الحناس والحية العتيقة : . . .

Ends : تفسد الارض وتهلك انت ايضا هكذا وبالا احترام اختتم رسالتي اليك والسلام. في غرة تشرين الثاني سنة ١٨٨٧

Dated 16th February, A.D. 1888, and written by the West Syrian deacon Ilyās Khūrī Stephen.

يبد كاتبها وناقلاها الشماس الياس الحوري اسطفان السرياني القديم قد كتبها لنفسه في ١٦ شباط سنة ١٨٨٨.

Thin European paper. Clear Mesopotamian Naskhi hand, bordering on Ta'lik.

[Mingana Chr. Arab. 12]

106.

195 × 145 mm. 32 leaves. Sixteen lines to the page.

Same as the preceding number, and copied by the same Khūrī Stephen.

The edges of fol. 32 are torn.

[Mingana Chr. Arab. 13.]

XI

MISCELLANEA

107.

277 × 193 mm. 80 leaves. Nineteen lines to the page.

A comprehensive chronological work with tables, containing the ecclesiastical calendar of the Coptic Church, especially in relation to Easter, mostly by Demetrius, Patriarch of Alexandria.

كتاب مختصر فيما ورد [في] الكتب المقدسة العتيقة والحديثة والقوانين الرسولية في فروض الفصح المجيد . . . وايضا كرمة ربع بريودس تخرج الفصح على راي القبط خاصة وبعض ابطيات وموافقة شهور اليهود الهلالية لايام شهور القبط الشمسية وعلى ذلك كرمة مباركة بريودس كامل الخ.

اما بعد تمجيد الله وشكر فضله . . . وانه لما كان في زماننا هذا اختلاف في البيعة المسيحية . . . في الوقت الذي يجب فيه الفصح المجيد . . . فلما اجتمع بي بعض من يجب علي حقه . . . فاشار الي ان اذكر له ما عندي في هذه الاراء التي اطهرها ابنا هذا الزمان الخ.

The book is divided into different sections, as follows : The first section (ff. 3a-5a) deals with the date of the Jewish Passover. In it there is a quotation from the book entitled *Idhāh* of Severus, bishop of Ashmunain, or better Ushmunain, who flourished at the end of the tenth

من كتاب الايضاح في تفسير الفصح للاب . . . ايونا ابا ساويرس اسقف الاشمونين المعروف (Christian century بابن المقفع).

The second section (ff. 5a-9a) contains the passages of the Gospel dealing with the Passover, and a commentary on them by the above Severus, Epiphanius of Cyprus, and John Chrysostom.

. . . وايضا مختصر من الانجيل المقدس وتفسير الاباء القديسين ايونا ابا ساويرس وابافانيوس والاب المكرم والمفسر الاعظم يوحنا فم الذهب.

On fol. 6b is a quotation from Abu l'Faraj b. Tayib (القس الفاضل ابو الفرج ابن الطيب).

In the third section (ff. 9a-13a) are quotations from early ecclesiastical synods and apocryphal works on the same subject.

. . . مختصر من الكتب المقدسة عتيقة وحديثة والقوانين الرسولية من فروض الاعياد السيدية.

In it are quoted :

(1) The Didascalia (الدسقلية).

(2) The Canons of the Apostles (من القوانين والسنن الذي سننوها (sic) ابائنا الرسل في طور الزيتون) . . . ويسمى باليونانية التطلسات).

(3) An apocryphal Letter of St. Peter, on the observance of ecclesiastical festivals (من رسالة بطرس راس التلاميذ في تعييد الاعياد).

(4) A work entitled : *Introduction to the Holy Passover* (بمجموع مختصر من كتاب مقدمة البصخة المقدسة).

(5) The Canons of Hippolytus of Rome (من قوانين ابوليدس بابا رومية . . . من اجل من كان في غربه لا يعرف البصخة).

(6) The Canons of St. Basil.

The fourth section (ff. 13a-22b) contains long extracts dealing with the same subject, from the still unedited historical work of the Coptic writer, George b. 'Amīd, who died in A.D. 1273 (كتاب التاريخ الذي من ادم والى هلم جزء جزء للاب الفاضل . . . جرجس بن العميد).

The fifth section (ff. 23a-31b) contains a treatise on chronology, with tables for the finding of Easter and other ecclesiastical festivals and commemorations, by Demetrius, called in the MS. " Patriarch of the great city of Alexandria, of the Abyssinians, Nubians, Africa, and of the five towns of Gharb." ¹ See below.

. . . حساب الابقطي المبارك الذي رتبته ايونا الاب المكرم ابا دميتريوس بطريك المدينة العظمى الاسكندرية والحبة والنوبة وافريقية وسنترية والحمس مدن الغرية وهو حساب مبارك لاجراج الصوم المقدس وعيد اليهود والفصح المجيد والرفع وصوم التلاميذ وغيره.

Something is missing between ff. 25-26.

The sixth section (ff. 32a-34b) contains a synodical letter, written by the West Syrian bishop of Jerusalem to the West Syrian community of Egypt, in the year 1312 of the Martyrs ² (A.D. 1596).

¹ Extracts from the above treatise on chronology by Demetrius, Coptic Patriarch of Alexandria, are registered in Graf, *Catalogue de Manuscrits*, pp. 131 (No. 347 : 13) and 172 (No. 346 : 7).

² The year is written in Coptic numerals.

رسالة منقولة من مصنفات الاب الفاضل مطران يروشلیم جمعها من الكتب المقدسة وارسلها الى جماعة السريان القاطنين
بمصر في سنة ١٣١٢ للشهداء.

This letter was written two years before the MS. was copied (see colophon below), and deals with Easter, Lent, and the Fasts of Wednesday and Friday.

The seventh section (ff. 35a-43b), from which a leaf is missing at the beginning, deals with the same subject of Easter. All this section is misplaced, and should have been at the beginning of the work. A late owner copied these leaves afresh, and placed them at the beginning, on ff. 1-5 of the MS. as it stands. For their contents see above. Further, ff. 26-31 should have immediately preceded the chronological tables on ff. 44b-80a, of which they contain an explanation.

Ff. 44b-80a contain the extensive chronological tables which are the sequel to the treatise on chronology spoken of above in the fifth section (ff. 23a-31b) by Demetrius, the Patriarch of Alexandria. The tables are complete, and contain the Epacts and the days of the week and of the month on which fall the Dominical Festivals. The names of the months are those of the Coptic months, and are written in Arabic characters, but the numerals are written in Coptic.

On fol. 31b the MS. is dated Friday, 3rd of the month of Ṭūbah, of the year 1315 of the Martyrs (written in Coptic numerals), and the 10th Jumāda ii. of the year 1007 of the Hijrah (A.D. 1598). The name of the copyist is given as the deacon Samuel.

وكان الفراغ من ذلك يوم الجمعة المبارك ثالث شهر طوبه سنة ١٣١٥ قبطيه للشهداء الاطهار . . . الموافق ذلك
لعاشر شهر جادى الاخر سنة سبع بعد الالف . . . يا رب اغفر خطايا عبدك صمويل الشماس الخ.

Clear, bold and handsome Egyptian Naskhi hand. Headings in red. Profusely rubricated. Some chronological jottings by a later hand on fol. 80b.

On ff. 1a and 1b are two astronomical maps, dealing with the Mansions of the Moon. The first one is headed : شرح الثمانية وعشرين منزلة وهو اها واراخها واشكالها

[Mingana Chr. Arab. 11.]

108.

152 × 101 mm. 85 leaves. Generally fifteen lines to the page.

A

Ff. 1-8b : A treatise on the solar and lunar calendars.

Headed : باب في معرفة البقطي على الوضع المحرر الصحيح. اعلم وفقك الله تعالى ان السنة القمرية الخ

B

Ff. 9a-10a : A table followed by a short treatise which shows which day of a Syrian month is the day of the new moon.

Headed : شبكة في معرفة اي يوم يولد القمر في الشهر الرومي

C

Ff. 106-84b : An extensive ecclesiastical calendar which shows the dates on which Easter falls, and the days of the week on which are celebrated the festivals and commemorations which follow it, together with the indication of all the New Testament lessons which are to be recited on these days.

It is stated at the beginning and in the body of the text that the ecclesiastical calendar begins afresh after the end of every cycle of 532 years.

The title of the work is :

كتاب الكيكلس

THE BOOK OF THE CYCLE

Headed : كتاب الكيكلس اي الدور المشتمل على خمسمائة واثنتين وثلاثين سنة ويعود الى الاول ولهذا لا ينتهي ابدا مع معرفة البصخاليون اعني الخمس وثلاثون سنة علو الفصح وهبوطه وغير ذلك.

The work is more or less in the form of tables. Each series of these tables has a heading corresponding with the date of Easter, which extends from the 22nd March to the 25th April. This is made clear on fol. 21b as follows : بصخاليون اي فصحي دور خمس وثلاثين سنة صعود الفصح وهبوطه من ٢٢ اذار الى ٢٥ نيسان.

A diagram on fol. 12a is attributed to the priest George Kūmīn in the following terms :

اعلم انني انا الفقير الحوري جرجس كومين بتعب جزيل ربتت هذه الدائرة وهي تحتوي على دور المطبوخ كله الخمسمائة واثنتين وثلاثين سنة الذي لا ينتهي الخ.

The A section of the MS. on ff. 1-8b is dated (fol. 8b) middle of September of the year 7150 of Adam (A.D. 1642).

حرر في اواسط شهر تشرين الاول من شهور سنة سبعة الاف ومائة وخمسون لاينا ادم.

The B section on ff. 9-10 is by a modern hand, and the C section on ff. 106-84b seems to be by two hands, the older of which is of about A.D. 1770.

Clear and handsome Egyptian Naskhi. Headings in red. Profusely rubricated. Rulings in different colours.

On fol. 85b is a table giving the Coptic numerals with their corresponding Arabic numerals.

[Mingana Chr. Arab. 111.]

109.

A roll of thick paper, 1245 × 107 mm.

A complete calendar with chronological tables.

The calendar is in the form of diagrams and tables.

A

The first table is a square diagram which contains all the seasons and months of the year in relation to the twelve Signs of the Zodiac.

B

The second table contains an ingenious method for finding the beginning of the years and months of the Arab or Islamic calendar.

هذا الجدول يعلم منه اوائل السنين والشهور العربية.

It is followed by another table in which the days of the week may also be known in that calendar.

C

A diagram and a table, which follow exactly the same method, for finding the beginning of the years and the months and the days of the week in the Syrian or Christian calendar.

هذا الجدول يعلم منه اوائل السنين والشهور الرومية.

D

All the remaining tables, covering more than two-thirds of the roll, contain an ecclesiastical calendar for the numerous Dominical festivals and commemorations of saints, together with the stars that are visible in the days on which these commemorations fall, and other details dealing with some events that may affect the earth.

Dated, at the end of the roll, end of Muḥarram of the year 1272 A.H. (A.D. 1856), and written by 'Abd al-Fattāḥ, son of Muḥammad 'Aṭāi.

قد تم في قلم الفقير الى مولاه الغني السيد عبد الفتاح العطاوي ابن السيد محمد افندي حفيد السيد عمر افندي العطاوي وذلك في اخر شهر محرم الحرام الذي هو من شهور سنة الاثنين وسبعين ومايتين والف.

Clear Syrian Naskhi. Tables generally in black and red numbers. Profusely rubricated. Red rulings.

[Mingana Chr. Arab. 108.]

110.

167 × 109 mm. (oblong). 102 leaves. Varying number of lines to the page.

The diary of the East Syrian priest Khidr, son of Ilyās of Mosul, who was born in November, A.D. 1679, and who joined the Roman Catholic Church, and went to Rome, where he died in about 1755.

The diary is important, and throws light on many points dealing with Christianity in North Mesopotamia at the end of the seventeenth and at the beginning of the eighteenth century. I will refer below to the principal items which it contains.

The diary contains both Syriac and Arabic pieces.

Ff. 1-7: Various pieces in Syriac and Arabic. The Arabic pieces are mostly in poetry, and are literary in character. The Syriac pieces are one *teshboḥta* and one *kārūzūtha*.

Ff. 8a-21a: Miscellaneous literary pieces in Arabic, composed by the author. The piece on ff. 8b-9a is a *madīḥah* on the Rosary, written by the author in Aleppo, and dated 23rd March, A.D. 1725 and 2036 of the Greeks: ١٧٢٥ سنة حلب سنة ٢٠٣٦ يونانية في شهر اذار ثلثة وعشرين فيه

كملت بيد الفقير قسيس خدر الموصل في الكلداني في مدينة حلب سنة ١٧٢٥ . The *madīḥahs* to the Virgin on ff. 13 and 14

are to the tunes of *ruhāwi* and *nawā'* respectively. Ff. 15-21 contain lexicographical notes, mostly Syriac words translated into Arabic.

Ff. 22-27 contain various hymns composed by the author.

Ff. 27-48 contain the very interesting diary of the author's journey from Mosul to Rome in A.D. 1724,¹ in which he gives the account of his journey, with the towns through which he passes, and describes the Jubilee year in Rome in 1725, and his dealings with the Roman Catholic authorities and with many Eastern bishops who were then in Rome.

On ff. 27-28 the author gives us the following important notes about the death of the Nestorian Patriarch Elijah Marogīn² which occurred in December, A.D. 1722, and the succession of his nephew Elijah Dinḥa, who was enthroned at Christmas of the same year. He mentions also that in September, A.D. 1723, Joseph, the Chaldean Patriarch (evidently Joseph III), who was at Amed, sent Bishop Basil to the above Elijah to endeavour to convert him to Roman Catholicism. The author further narrates various conversations which he had with the same Elijah, but having decided to join the Roman Catholic Church, he was obliged to flee from Mosul in August, 1724. After having reached Aleppo, he received the news of the death of the Nestorian priest Shim'un (Simon), who had been the cause of much of the trouble that had befallen him. Finally, he gives the list of the books which he had to leave behind, and the names of fifty-four students whom he had at his school in Mosul. The last year mentioned in his diary while in Rome is the 16th July, A.D. 1734.

في سنة الفين واربعة وثلثين يونانية مات مروكي بطرك النسطوري المدعو مار اليا بطرك النساطرة في شهر كانون الاول سنة مسيحية الف وسبعماية واثنتين وعشرين وارتمم عوضه ابن اخيه دنحا المدعو ايضا مار اليا بطرك على النساطرة ورسموه بطرك في عيد الميلاد من هذه السنة المذكورة وتكرز بطركا في دير ربان هورميز على جانب قرية القوش في بعد قوناغ واحد عن الموصل التي هي نينوا على جانب نهر الدجلة وفي سنة الف وسبعماية وثلاثة وعشرين مسيحية في شهر ايلول اتى مار باسيليوس مطران امد الى الموصل من قبل مار يوسف بطريك الكلدانيين ليزور مار اليا بطرك النساطرة ليهنيه في البطركية ويرشده لايان البيعة الرومانية وحيث علموا به النساطرة فانطلق معه قس شمعون وقس عبد الرزاق رساء النساطرة في بلد الموصل ومضوا الى قرية القوش وهناك جمعوا عليه جمعة من الفلاحين وهموا بقتله وهو من خوفه هرب من الموصل وحيث علموا بانه قد جاب معه مكتوب من مار يوسف بطرك الكلدانيين الى قس خدر ليرسمه مطران على بلد الموصل فجاؤا ومسكوا قس خدر وارادوا ان يسلموه بيد حاكم بلد الموصل ليحبسه ويعذبه وياخذ منه جرعة كبيرة فهو اختفى فلكن ارسلوا لبطرك اليا النسطوري وارسل فيه مكتوب وقرؤه في البيعة وكان مكتوب فيه هكذا بان قد شرطنا على قس خدر ان يكون ممنوع من البيعة ومن التقديس ولا احد يدخل لبيته ولا احد يتكلم معه وفي تلك الساعة ضبطوا الاسكول من يده وبقا مقدار ثلثة اشهر محبوس في بيته ما يقدر يطلع برا بيته وانا الفقير قسيس خدر اعلمك يا اخي القاري باي سنة واحدة بقيت على هذه الحالة . . . فاغتاض علي البطرك واراد ان يسلمني ليد الحاكم فحيث ابصرت القضية الجازمة علي فهربت من بلد الموصل ونويت ان اسافر لبلد رومية وكان هروبا في شهر اب سنة ١٧٢٤ مسيحية ٢٠٢٥ يونانية فجيئا لماردين سكنا ستة اشهر وجيئا لحلب وجانا الحبر في بلد حلب بان مات قس شمعون النسطوري الذي صارت هذه الفتنة على يده . . . وصار موته في اول يوم من شهر شباط سنة ١٧٢٥ مسيحية ٢٠٣٦ يونانية وهولاي اسامي الكتب التي تركنا في الموصل الخ.

¹ Not in A.D. 1719, as stated by Cheikh, *Catalogue des Manuscrits des Auteurs Arabes Chrétiens*, p. 94.

² The name is composed of *Mar* and *Gin*, *Gin* being a corruption of *Augin* = Eugenius.

مہتمما۔ جب مذہب الگ ہو گیا تو حکماء نے اس حقیقت کو دیکھ کر کہ ان کے لئے جو احکام تھے وہ اب
سمجھا نہیں جاتے۔

[illegible]

المأمل. فصل. حب حب الكمال حب حب سر من على الإخلاص من حب الله وهذا الإخلاص
والله على

وَحَمْدًا. مَسْئَلَةٌ. حَيْثُ مَعْنَى الْمَدْحِ وَالْحَمْدِ لَا مَعْنَى دَعْوَاهُ؛ مِمَّنْ فَعَلَهُمَا هَهُمَا
حَمْدًا لَمْ يَلِدْهُمَا إِلَّا لِحَقِّهِمَا أَوْ حَيْثُ مَعْنَى

سَمِعْنَا. مَدِينَةٍ. حَبِيبٌ هُوَ مِنْ الْكَلْبِ مَعَ أَوَّلِ الْكَلْبِ إِذَا لَمْ يَكُنْ مَدِينَةً حَبِيبٌ هُوَ
عَلَى الْكَلْبِ حَبِيبٌ هُوَ أَحَدُهُمَا حَبِيبٌ هُوَ الْكَلْبُ.

وَلَمْ يَكُنْ لَهُ كُفْرًا شَيْءٌ

The number of the series of these Patriarchs given by Lamy (Barhebraeus, *Chron. Eccles.* iii., 570) does not seem to be accurate. He places an Elijah XI between Elijah Marogin and Elijah Dinha, whom he calls Elijah John. Our author, in this list and in a previous statement, asserts that Elijah Dinha immediately succeeded Elijah Marogin. In the Catalogue of the Syriac Manuscripts of my collection (p. 1195), I followed Lamy in placing an Elijah between Elijah Marogin and Elijah Dinha, whom I numbered as Elijah VIII, instead of the erroneous XI given by Lamy. Elijah Dinha is called by Lamy Elijah XII, but this number is certainly erroneous, as Elijah 'Abbu' l-Yaunān, the Chaldean Patriarch of Mosul, who was elected about 160 years later, is Elijah XII.

¹ His profession of Faith is placed at the beginning of this epitaph.

On ff. 54b-55b is a *madrāsh* written at the death of the deacon Mūsa (Moses) of Baghdad, which took place in Bandar-‘Abbās in July, 2032 of the Greeks (A.D. 1721).

ايضا نكتب مدراس فد الفه القسيس خدر الموصلي الكلداني على تلميذه وابن عمه شماس يوحنا ابن قس الياس الذي توفي في ٢٢ من شهر ايار سنة ١٧٢٥ مسيحية وقد صنعه في شهر نيسان سنة ١٨٠٤م (١٩٦٥ هـ) رحمه الله.

... (فمنه من العسل منه؛ من العسل) (ومن العسل منه؛ من العسل) (ومن العسل منه؛ من العسل).

لما كان في سنة (١٢٨٨) في شهر كانون الاول جا قسيس اندراوس اسكندر الماروني الى مدينة الموصل التي هي نينوى مرسلا من قبل البابا الروماني مار اقليمطوس ١١ الذي كان ارسله ليشترى كتب من طائفة الكلدانيين الذين هم النساطرة وفقا لثلاثة ايام في الموصل ولم يقدر احد من القاثوليين .يساعده ويقضي غرضه الى ما دلوه على قس خدر المدرس صاحب الاسكول فارسل خلفه واخبره سره وقال يا اخي قس خدر انا جاي من طرف البابا اشتري كتب وما يقدر احد غيرك يقضي لي هذه المصلحة كونك صاحب اسكول ولك جاء عند الناس فقال له قس خدر جا وكرامة على الراس والعين لاجل كرامة البابا اقضي لك ايش ما تريد ثم اخذه قس خدر الى بيته هو وخادمه شماس ميخائيل حوا الحلبي الماروني واجلسهم في بيته وتقاعد بخرجيتهم وصاروا ياكلون ويشربون من عنده وينامون في بيته مقدار شهرين ولم يدعهم ان يخرجون شي من عندهم الى ما اشترى له كل ما انتهى من كتب العربية والكلدانية والسريانية ولما اراد الخروج من الموصل فقال قس اندراوس لقس خدر يا اخي ان البابا اقليمطوس قد وصاني ان اجيب من اولاد النساطرة ولدين ليتعلموا في مدرسة انتشار الايمان المجمع المقدس وانا قد ابصرت عندك هذا كوركيس فهم غاية عقله طيب اريد تعطيني هو واوديه معي ليتعلم العلوم ويحيى.

¹ Evidently Aḥmad III. (1703-30).

Ff. 79b-87b contain *madrāshs* on the dead, in Syriac and Arabic. The *madrāshs* on ff. 80b, 82b and 83b were written by the Chaldean Patriarch, Joseph II, who died in A.D. 1714. The last *madrāsh* was written by this Patriarch for his father.

آخر في هذا اللحن قاله سيدنا مار يوسف الثاني على والده.

Ff. 89b-93a contain the rules of the Maronite monks, which are those of St. Antony.

قانون الرهبان الموارنة على رتبة القديس الشريف مار انطونيوس الاب الكبير اب الرهبان.

Ff. 95b-97a contain an acrostic elegy on the sorrow of the Virgin at her separation from her Son, by Stephen, a Maronite priest-monk living in Rome.

مرثية في الام المسيح وعلى حزن وتوجع قلب الكلية الطهارة مريم . . . الفها الاب اسطفان كاهن راهب ماروني من رهبنة اللبنانيين لمار انطونيوس.

The remaining folios of the MS. are occupied with some prayers and scribblings by the author in Arabic and in Italian.

The Arabic part is written in a clear and sometimes minute Mesopotamian Naskhi, and the Syriac part in clear East Syrian characters. Some pages in the last part of the MS. are rubricated, but the majority of the folios have no rubrications of any kind. The author frequently changes the direction of his writing, some of it being from the beginning towards the end, and some of it from the end towards the beginning of the book.

[Mingana Chr. Arab. 72.]

111.

135 × 95 mm. 6 leaves. Ten lines to the page.

The letter (in God's handwriting!) that came down from Heaven in the year 1040 of the Greeks (A.D. 737) in favour of the observance of Sunday. Incomplete at the end.

. . . وصية يوم الاحد ولا يحل لاحد شغل بالجملة الا قراءة الكنيسة المقدسة وهذه الوصية مكتوبة باصبع الله.

No date. Written in a clear Egyptian Naskhi of about A.D. 1760. Heading in red. Well rubricated.

[Mingana Chr. Arab. 76.]

112.

165 × 115 mm. 68 leaves. Generally from fifteen to seventeen lines to the page.

Poetical pieces in the form of modern *zajalīyāt*, mostly in honour of the Virgin and St. George.

The tune to which a *zajalīyah* is to be sung is placed at the beginning of many pieces.

The authors whose names are mentioned are the following : ¹

(a) Michael 'Abdallah, ميخائيل عبدالله (fol. 9b).

(b) Priest Sulaimān, القسيس سليمان (fol. 11a ; this name occurs frequently).

¹ The names of some poets occur more than once.

- (c) John Samīn, يوحنا السمين (fol. 28a).
 (d) Michael, son of Ḥanna (John) Zalālī, ميخائيل ابن حنا الزلالي (fol. 30a).
 (e) 'Isa Hazār, who died about 1660, عيسى الهزار (fol. 34b).
 (f) The priest Mūsa (Moses), teacher in the monastery of Rās-Aktās, ابا موسى معلم دير الراس اقتاس (fol. 35b).
 (g) Sa'ūd Kafīf Rāsi,¹ سعود الكفيف or سعود الراسي (fol. 38a).
 (h) Ghazzi,² الغزي (fol. 39a).
 (i) Ṣalībī, الصليبي (fol. 45b).

Some of the above pieces are acrostic.

There is no regular beginning to the work, and the first *madīḥah* begins : مديحة للسيدة . . .

على وزن لا بنام الليلة. في مدح العذرى نبتدي يا قوم.

Dated (fol. 68a) May, six days before the Ascension, A.D. 1781, and written near Ṭarābulus (Tripoli), by Sim'ān, son of Mūsa.

وكان النجاز من كتاب المبارك بيد العبد الفقير الحقير سمعان ولد المرحوم موسى ابن المرحوم منسا من قرية افقة [٩] من معاملين طرابلس الشام . . . في شهر ايار ستة ايام قبل خيس الصعود . . . سنة ١٧٨١ للمسيح عليه السلام.

Written in a slightly negligent Syrian Naskhi. Headings in red, and in the first half of the book the lines alternate green or black. Well rubricated.

[Mingana Chr. Arab. 43.]

113.

166 × 121 mm. 69 leaves. Generally twelve or thirteen lines to the page.

Various *zajalīyāt*, *madīḥahs* and prayers, to Christ, the Virgin, and some saints.

The most important are the following :

Ff. 1-16a : A *zajalīyah* to our Lord, by Abu Sa'd.

شعر لسيدنا يسوع المسيح من قول ابو السعد نبح الله نفسه وهو شعر بطريقة الهلالية.

Ff. 16b-27b : A *zajalīyah* to Joseph, son of Jacob.

. . . مديحة يوسف ابن يعقوب.

Ff. 28a-42a : Miscellaneous prayers before and after the Communion, and to the Virgin, etc.

The prayers on ff. 55b and 57b are attributed to Faḍl-Allah Abyāri.

من قول فضل الله الابياري.

The prayers on ff. 59b-69a are headed " *madīḥah* to be recited when drinking wine."

مديحة تقال على شرب المدام او على شرب النبيذ.

No date. Written in a cramped but clear Syrian Naskhi of about A.D. 1820. No rubrications.

[Mingana Chr. Arab. 75.]

¹ This addition of Rāsi to his name is found on fol. 65a.

² Probably Sulaimān Ḥasan, the Melchite bishop of Gaza, who flourished in the fourteenth century.

114.

125 × 84 mm. 46 leaves. Generally from eleven to thirteen lines to the page.
On the title-page the book is called : " Indications from the Psalms."

كتاب دلال المزامير.

The subscription is : تم كتاب دلال المزامير

The MS. contains directions how to make talismans from every Psalm, and indicates the magical effects that each Psalm produces. The text is often interspersed with magical letters, which are necessary to produce the desired effect.

I will give below the magical effects produced by the first and second Psalms :

PSALM I : " They transcribe it as far as the words *his leaf shall not fall*, and they hang it on a woman who has a miscarriage, and she will have no more miscarriages ; it is hung also on a mare, and it will become pregnant ; it is hung also on a tree, and its fruits will not fall ; it is hung also on a girl who is late in marrying, and she will marry quickly ; if it is laid on water which waters the plants when planted, they will grow well, by the permission of God."

PSALM II : " If a man reads it every day before leaving his home, he will have greatness, majesty and honour, and he will be safe from robbers. It is also transcribed and hung on the head, against hemisrania. It is transcribed also on an apple, for a child who is weaned, together with the following letters, to the number of seventeen. [Here follow the forms of 17 magical letters.] "

The last Psalm treated in the above magical way is 145.

No date. Written in a clear Syrian Naskhi of about 1820. Headings in red.

[Mingana Chr. Arab. 36.]

115.

215 × 157 mm. 210 leaves. Generally twenty or twenty-one lines to the page.

An extensive work on the Figures of Rhetoric, by an author who does not mention his name, but who was the pupil of the Maronite writer, Ya'kūb b. Ni'mat-Allah b. a. Ghaith abu Mawāhib Dibsi, who flourished at the end of the seventeenth century, and who was one of the teachers of the famous grammarian Jibrā'il (Gabriel) Farḥāt.

Title : بلوغ العرب في علم الادب

Begins : اللهم يا من خلقت الانسان وعلمته البيان . . . وبعد فلما كان علم الادب الذي يكتنى بصناعة البديع في سر الفصاحة علماً للساري . . . مستطرا به ديمة القبول لدى حضرة الشيخ المدرس النحوي ابي المواهب يعقوب بن نعمة الله ابن ابي الغيث الدبسي المسيحي الماروني الحلبي الموطن والمقار والطرابلسي الاصل . . . وسميته بلوغ العرب في علم الادب.

The work is divided into two *bābs*, which begin (fol. 7a) : الباب الاول فيما جاء من انواع الجناسات : الباب الثاني فيما جاء من انواع البديع بالتفصيل وايراد وتعريف : (fol. 37a) , بالتفصيل مع ايراد الشواهد والتمثيل كل منها بالشواهد والتمثيل.

The author gives examples for his different kinds of " badī' " from the best Arab authors.

No date. Written in a clear and handsome Syrian Naskhi of about A.D. 1790. Main headings in thick black or green characters, and sub-headings in red. Fairly broad margins.

An index to the work is found on ff. 2*b*-4*b*. On fol 2*a* is an inscription by an owner Ilyās, son of George Hazār (الياس بن جرجس هزار), dated 15th of November, 1832.

[Mingana Chr. Arab. 69.]

116.

238 × 174 mm. 119 leaves. Generally eighteen lines to the page.

A

Ff. 1*a*-53*a*: An epistolary manual, containing models of letters to all classes of people.

كتاب المكاتب

As the first leaf is missing, there is no special title to the work. On fol. 5*b* a new section begins, with the following title: مجموع انشأت في لطايف المكاتب وتحايف المرسلات. This section contains letters to patriarchs, bishops, priests, and some other personages.

في المكاتب الى السادة البطارقة وروساء الكهنة.

A third section begins on fol. 29*a*, and ends on fol. 53*a*. It contains, in a flowery style, forty-one *latīfahs* that may be used in a letter.

The margins of ff. 46*a*-52*b* are crammed with models of letters.

Dated (fol. 53*a*) Wednesday, of the second week after Easter, the 16th of April, A.D. 1819, and written by the priest Sīmāwūn: قد تمت هذه النسخة نهار الاربعاء الجمعة الثانية بعد الفصح بيد الحوري سيماون في ١٦ نيسان سنة ١٨١٩ مسيحية.

Clear Syrian Naskhi. Headings in red. Well rubricated. Broad margins.

B

Ff. 53*b*-56*a*: The letter of St. Basil of Cæsarea to Julian the Apostate, who had written to his lieutenant in Cappadocia to incarcerate the Saint.

رسالة الجليل في القديسين باسيليوس الكبير رئيس اساقفة الكبادوك الى الظالم يوليانوس العاصي المنافق الذي . . . ارسل الى عامله هناك المدعو اميرونيانوس لكي يهين القديس المذكور ويضعه في السجن.

Same hand as above.

C

Ff. 56*b*-57*a* are filled in, by a later hand, with poetical pieces to illustrate the epistolary style.

D

Between ff. 58*a*-59*a* many leaves have been torn from the MS. Fol. 58 contains part of the narrative of the massacre of the monks of Mount Sinai, spoken of below, and fol. 59*a* contains the final words of a controversial treatise.

E

Ff. 59b-95a : The account of the massacre of the monks of Mount Sinai, given by St. Nilus, the solitary monk from the town of Ancyra, who died about A.D. 430, together with the account of the capture of his son Theodolus.

شرح قتل الرهبان في طور سينا تاليف القديس نيلس الراهب المتوحد الذي من مدينة انكره وصفه اسر ناودولوس ابنه.

Begins : لما كنت انا من بعد موافات البربر اجول تائها جئت الى فاران

The subscription (fol. 95a) is : كملت الصفة التي وصف بها نيلس القديس واسر ناودولس ابنه وقتل الاباء
القديسين الذين قتلوا في طور سينا.

F

Ff. 95b-96b are blank, and from the first line of fol. 97a, in which it is stated " Seventy-second maḳālah of volume vi.," we infer that what follows is from another and more or less contemporary MS.

Ff. 97a-113b : A treatise on the Holy Spirit, by John Chrysostom.

لابينا الجليل في القديسين يوحنا فم الذهب في الروح القدس.

Clear Syrian Naskhi of about A.D. 1790.

G

Fol. 114 blank. Ff. 114b-115b : The twenty-four acrostic and ethical sayings of Gregory Nyssen, the brother of St. Basil, composed according to the number of the letters of the alphabet.

الاربع والعشرون كلمة للقديس غريغوريوس نيصص اخي ماري باسيلوس الكبير نظمها على عدد حروف الفا يطا
اليونانية اي ان كل كلمة اولها حرف من الاربعة والعشرين حرفاً.

The first saying is : اجعل الله بدء امرك وكماله

Syrian Naskhi of about A.D. 1820.

H

Fol. 115b : A model of a certificate of marriage.

صورة مهر الزيجة الذي نكتبه للذين نزوجهم.

Dated A.D. 1821. Same hand as in G.

I

Fol. 116a : A copy of the order of the Greek Patriarch Joachim, concerning the amount of the dowry to be given to a marrying girl. This order was given by the Patriarch after consultation with the bishops of his diocese, on Sunday, the 28th June, of the year 7064 of the creation (A.D. 1551) and hung in the Church of SS. Cyprian and Justin in Damascus.

نسخة البلاطة المكتوبة بكنيسة دمشق في هيكل القديسين كبريانوس ويوستين مقدار مهر النسا والبنات مما رسمه
البطريرك الانطاكي كير يواكيم ابن جمعه بمحضر مجمع روسا كهنة الابرشية.

J

Ff. 118-119 contain, by a later hand, (a) a sermon, (b) a *zajalīyah*.

An inscription on the fly-leaf at the beginning informs us that the MS. entered, on the 20th August, 1931, into the library of Severius, the West Syrian Metropolitan of Syria and Lebanon,¹ who has signed his name in Syriac (ܡܝܢܝܐ ܫܝܪܝܐ ܫܝܪܝܐ).

[Mingana Chr. Arab. 70.]

117.

203 × 139 mm. 143 leaves. Nineteen lines to the page.

The *Dīwān*, or collection of poetical pieces, of the Maronite writer the monk Gabriel (or Germanus) Farḥāt, who died on the 10th July, A.D. 1732.

Title :

التذكرة

MEMORANDUM

Begins : الحمد لله . . . وبعد فيقول العبد الفقير الحقير وطليق الشهوة الاسير جبريل فرحات الراهب اللبناني الحلبي الماروني ان هذه النبذة سميتها التذكرة قد اخترتها من ديواني الذي كنت نظمته سابقا مرتبة على حروف الهجاء ثم عقت اخرها بما احدثته من النظم بعد ترتيبه وصدرت في فاتحتها هذه بجنا ينطوي على معرفة فن القوافي مفصلا وذلك سنة الف وسبعمائة وعشرين مسيحية.

In spite of the author's statement in the above quotation to the effect that he brought together this *Dīwān* in A.D. 1720, there are some pieces in it dated 1721-22 (fol. 136). The latter year is the last mentioned in the MS.

The *Dīwān* is arranged according to the alphabetical order, all pieces ending in *Alif* being collected and placed in one section, called قافية الالف, and so on to the letter *Yā'*, the pieces under which are similarly called قافية الياء.

No attention is paid to the chronological order. Pieces written in, say, 1696, and ending, for instance, in *Bā'*, are placed under the letter *Bā'*, together with some pieces which were written ten years later. The author has thus followed the process used in earlier Arabic *Dīwāns*.

The rubric which is placed before each piece gives generally the year and the occasion in which it was written, or the person to whom it was addressed.

The first piece (fol. 7b) was written in the year A.D. 1695.

قالى الراهب اللبناني رحمه الله يمدح السيد المسيح وهو في حلب وذلك سنة الف وستماية وخمس وتسعين مسيحية.
من بحر الحنيف وعدد الايات ٢٥.

The last piece in which a proper name is mentioned is on fol. 141a, and the rubric informs us that this piece was written in Tripoli in A.D. 1720, in honour of a friend of the author, the famous Armenian writer Makardij al-Kasīh.

¹ Now the Syrian Patriarch of Antioch under the name of Ignatius Ephrem I.

وقال ايضا رحمه الله يمدح صديقا له اسمه مكرديج الكسيح الارمني وكان قد الف كتابا جليلا حل فيه مشكلات الانجيل . . . فانشد فيه هذه الايات بطرابلس سنة الف وسبعمائة وعشرين. من بحر الوافر.

No date. Written in a clear and handsome Syrian Naskhi of about A.D. 1760. Main headings in thick black characters, and sub-headings in red. Profusely rubricated. Broad margins in ff. I-III.

On the last page are two owners' inscriptions, the first of which in date is by Michael, son of Maḡdasi (pilgrim) Khārūf, a Greek Orthodox who bought the MS. in 1807. The second inscription is by the priest Joseph Zarri, who bought the MS. for 125 *Asadis*, in A.D. 1835.

[Mingana Chr. Arab. 99.]

118.

216 × 147 mm. 134 leaves. Twenty lines to the page.

Same as the preceding MS., or the collection of the poetical pieces of the Maronite writer the monk Gabriel or Germanus Farḡāt.

Title as above, ديوان جرمانوس فرحات or التذكرة

The author's introduction is not found at the beginning, and I have taken the above title from the preceding MS. In every other respect the text of the two MSS. is similar.

Dated (fol. 134b) 1st January, A.D. 1781, and written in Zūḡ Maṣij (*sic*) by Antony (Anṭūn), son of Joseph Daifar.

قد تم هذا الكتاب المبارك بقلم العبد الفقير الى الله تعالى . . . انطون بن يوسف ضيفر القاطن يومئذ في زوق مصبح . . . في اول كانون الثاني الذي هو من شهور سنة ١٧٨١ الف وسبعمائة واحد وثمانين مسيحية.

Clear Syrian Naskhi. Headings in red. Profusely rubricated. Fairly broad margins on which here and there are some glosses. The lower half of fol. 1 is torn away, and has been replaced by white paper. The last folio is covered with scribblings by an owner.

[Mingana Chr. Arab. 102.]

119.

225 × 165 mm. 112 leaves. Generally from twenty to twenty-three lines to the page.

The *Dīwān*, or collection of poetical pieces, of the melchite priest-monk Nicholas Ṣā'igh, who died in A.D. 1756.

ديوان الراهب نقولا الصائم

The pieces are arranged, as is often the case in such *Dīwāns*, according to rhymes (*qāfiyahs*), from *Alif* to *Ya'*, and not according to chronological order.

Each important piece is preceded by a title, which gives its date, the place where it was written, the person for whom it was written, and the occasion which gave rise to it.

The last piece in chronological order is that found on fol. 50b, with the date 1742.

وقال رحمه الله تعالى في ظهور سيدنا يسوع المسيح الالهي واعتماده من يوحنا الصانع سنة ١٧٤٢.

The first piece is headed : . . . قال رحمه الله تعالى يشكو من بعض الرؤساء المشايق ويمدح الكنيسة البطرسية . . . سنة الف وسبعمائة واحد عشر وعشرين مسيحية وهو في دير مار يوحنا

and begins : كثر القثار بعثرة الرؤساء

The alphabetical order ends on fol. 94*b*, and the pieces written on ff. 95*a*-112*b* have not been placed under this order.

Many pieces were written in the monastery of St. John (دير مار يوحنا), that of St. Isaiah (دير ماري الياش), and that of St. Elias (دير ماري الاشعيا).

No date. Written in a clear Syrian Naskhi of about A.D. 1800. No rubrications of any kind. Towards the top of ff. 1*b*-7*b*, part of two to four lines is damaged by worms.

[Mingana Chr. Arab. 118.]

120.

160 × 105 mm. 46 leaves. Generally fourteen lines to the page.

A

Ff. 1-24*b* : A work on the Scapulary of Our Lady of Carmel.

نبذة مختصرة في ثوب سيدة الكرمل.

The work is divided into twelve chapters.

B

Ff. 25*a*-26*a* are blank.

Ff. 26*b*-46*b* : A treatise on the Rosary.

في بيان شرف المسبحة واصل هذه الصلوة.

Dated (fol. 46*b*) 24th February, A.D. 1749 : مسيحية ١٧٤٩ اشباط سنة ٢٤

Negligent Syrian Naskhi. Headings in red or in thick black characters.

[Mingana Chr. Arab. 45.]

APPENDIX

CATALOGUE OF SYRIAC MSS. CONTINUED FROM VOL. I.

310 x 210 mm. 183 leaves. Two columns. Generally 33 lines to the column.

لا سلا بالاحكام مبعدا . . . معزا (ا) بهما المتعذر فغيرها (هـ) سلا مبعدا
مع فمعها مبعدا مبعدا (د) سلا.

Ff. 1a-2a : The *Hussāya* for the commemoration of the Consecration of the Church.

B

قال من معالي ذلك الامانة الرئيسية ملك العالمين والاسم ملك اوقات الحداثة
الجمالية.

- (1) Trinity and Incarnation,
- (2) Organisation of the Church,
- (3) Eucharistic bread and wine,
- (4) Attendance to prayer and the Mass,
- (5) Priesthood,
- (6) Priests, deacons, and penitence,
- (7) Prayer,
- (8) The first-born, and the vows.

The 7th *bāb* contains an historical account of the *Trisagion*. The subscription is :

وَلَمَّا مَسَّهُ الْمَوْتُ قَالَ رَحِمَهُ اللَّهُ وَمَنْ مَعَهُ مِنْ أَهْلِ بَيْتِهِ.

B

Ff. 23b-24b contain an ethical and spiritual illustration from the story of a man who had three friends.

Headed : **٥٨٧١٢٣٤٥**

C

Ff. 24b-26b : The 99 commandments and recommendations found in the Gospels.

[illegible]

D

Ff. 26b-29b : A homily on the Consecration and Renovation of the Church, by Moses bar Kepha.

... فإذ الحمد/إلهي معي «إلا القبيح هاهنا» الحمد/ف دمه/ي أح فضا
الغرائب صله/ي الحمد/ ما/هم حب/ي الإحسان/ الحمد/ة الإلهية ما/له
حب/ي إلهي الحمد/ ما/هم.

E

Ff. 29b-33b : A homily by the same Moses bar Kepha, on the temptation of our Lord.

... معناه مع «إلا» الفصحى هاهنا هم المندوف خارج معناه مدحاً، مبدية
الضم «مأله» إلى «لحمته» العمل بالضمير معه الضم.

F

Ff. 33b-36a : On the leper cleansed by our Lord. By the same Moses bar Kepha.

... مودعة من ملة الصبي هاهنا في المذبح احد ملة ملة
المذبح ملة الحب احب ملة من ملة الحب

G

Ff. 36a-41a : A discourse on the Prophet Elijah, by St. Ephrem.

معمداً؛ مع مella إلى القصبه مدا؛ إقصر مازب القلات الإلهيه ماله ذلك الحاف
البحر

H

Ff. 41b-131a: A lectionary from the Gospels, with a commentary.

امد حاصل سے متبادلا محققا سے اتحاد سے پہلے مقامات۔ مہتممہ متبادلا ہمہ ہف جہا سے
 پہلے سے پہلے

The lessons are arranged according to the ecclesiastical year of the West Syrian Church. The text of the Gospels is written in red, and the commentary upon it in black.

The colophon on fol. 148a is in Syriac.

An owner has written on fol. 148b the different forms of the Roman letters of the alphabet.

Incomplete at the end. Something is missing between ff. 1-2, 4-5, 5-6, 8-9, 9-10, 12-13.

On fol. 14b an owner, the priest 'Abdallah, has written a note on the severe cold that occurred in the district of Mosul in the year 2068 of the Greeks (A.D. 1757), when the Tigris was frozen up from the 15th December, for fourteen days, and cattle and sheep perished in large numbers.

The note begins : *فد هتة الفم مامداسه مهاله هيه مخ هني الكهواسه ن؛ ح؛* . . . *الامر والعل احما فله الح . . . ماما حفا هه؛ هلا مامي لاصلا سلا حبالا سسمن* . . . *مسسلكم مسسما الا على الرب ف المصن* . . . *محم ف مسسمة حفا ف فام الاالا* . . . *م؛ مامنا ف مامنا سم الفم ن؛* . . . *ممامه حلا الفام . . . احما الفم مام؛* . . . *ا؛ حدة حفا ممر ف الماممسما مامه م.*

Twelve leaves of varying sizes, put together from three different MSS.

Ff. 1-7 : A collection of poetical pieces. In Syriac.

Begins : **هَمْدًا وَحَمْدًا وَمَدْحًا أَفْنَمَ . اللَّهُ أَجْرُ أَحِبِّ مَعَنَ**

Fol. 8 : A *maimra* on the Construction of the Human Body, by St. Ephrem.

مَدَامَنَا وَمَتَبِ اَهْمَرِ ۞ ۞ مَدَامَنَا وَمَتَبِ اَهْمَرِ ۞ ۞

Begins : **بِهَا وَجَدْنَا حَتْمًا مَائِدًا لِمَنْ جَاءَهَا**

Ff. 9-12 : A fragment of a Syriac-Arabic dictionary.

No date. Three West Syrian hands of about 1550-1580.

202 x 145 mm. 141 leaves. Generally twenty-two lines to the page.

The Ritual of the Uniate Syrian Church of Malabar (India).

A later hand has entitled the work on fly-leaf i, as *Rituale Chaldaico-Malabaricum*, and describes the MS. more fully on the next fol. in a long Latin note which begins: "Ritualis liber Malebarum," and ends: "plerumque e Rituali Rom. exscriptus saeculo 16°."

The majority of the prayers found in the MS. are translated from Latin into Syriac, but some are taken from the East Syrian or Nestorian Ritual. Very often the rubrics are in the

A

لحمها : مذبذب مرهقا حار ; جدها من لحمها : يابس جدا .

B

[illegible]

C

[illegible]

Ff. 16b-21b : The Ritual of Baptism of a female child.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لهم وحده وحده وحده.

D

لهم المصالح من أجل (sic).

E

محکم دلائل سے مزین و متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

F

لهم، وحسبنا، وحسبنا.

G

هېڅ رسالو هم نه لوستل شو.

H

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ يَتْلُو آيَاتِ اللَّهِ عَلَيْكُمْ وَالْكِتَابَ الَّذِي جَاءَكُمْ بِالْحَقِّ وَيُبَيِّنُ لَكُمُ الْوَجْهَ الْكَافِرَ .

I

Ff. 51*b*-52*a* : The Blessing of a new house.

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

J

Fol. 52 : The Blessing of a given place.

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

K

Ff. 52*b*-53*b* are filled up with a note written in the vernacular dialect of Malabar, but in Syriac characters, and ff. 54*a*-55*a* are blank.

Ff. 55*b*-84*a* : The Eucharistic Liturgy.

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

The text is generally that of the East Syrian Liturgy, with some additions taken from the Roman Mass.

L

Ff. 85*b*-128*b* : The Lessons, mostly from Pauline Epistles and from the Gospels, to be recited on special occasions.

The first lessons concern the Votive Mass of the Virgin Mary (fol. 85*b*), of the Apostles (fol. 86*b*), and of the dead (fol. 87*b*). The other occasions for which lessons are given in the MS. are the following :

The 1st Sunday in Advent (fol. 89*a*).

The 2nd Sunday in Advent (fol. 89*b*).

The 3rd Sunday in Advent (fol. 90*b*).

The 4th Sunday in Advent (fol. 91*a*).

The Nativity (fol. 92*a*).

St. Stephen Protomartyr (fol. 94*b*).

St. John the Evangelist (fol. 95*b*).

The Holy Innocents (fol. 96*a*).

The Circumcision (fol. 97*a*).

The Purification of the Virgin (2nd February) (fol. 98*b*).

St. Matthias (fol. 99*b*).

The Virgin Mary (25th March) (fol. 100*a*).

SS. Philip and James (1st May) (fol. 100*b*).

St. John the Baptist (24th June) (fol. 101).

St. Thomas the Apostle (3rd July) (fol. 102*a*).

St. James the Apostle (fol. 102*b*).

The Transfiguration (6th August) (fol. 103*a*).

The Assumption of the Virgin (15th August) (fol. 104*a*).

St. Bartholomew (fol. 104*b*).

The Feast of the Virgin, Mother of God (8th September) (fol. 105*a*).

The Holy Cross (13th September) (fol. 106*b*).

St. Matthew the Apostle (21st September) (fol. 106*b*).

The Archangel Michael (29th September) (fol. 107a).
 SS. Simon and Jude (28th October) (fol. 108b).
 All Saints (1st November) (fol. 108b).
 All the Dead (2nd November) (fol. 109b).
 St. Andrew the Apostle (30th November) (fol. 110b).
 SS. Peter and Paul (29th June) (fol. 111a).
 Ash Wednesday (fol. 112a).
 Palm Sunday (fol. 113a).
 Maundy Thursday (fol. 114a).
 Good Friday (fol. 115b).
 Resurrection : two lessons, one for Saturday evening and one for Sunday morning (ff. 116b-117b).
 Monday after the Resurrection (fol. 118a).
 Tuesday after the Resurrection (fol. 119b).
 Wednesday after the Resurrection (fol. 120a).
 New (or Low) Sunday (fol. 121b).
 The Ascension (fol. 122b).
 Pentecost (fol. 123a).
 Holy Trinity (fol. 124b).
 The Passion of our Lord (fol. 124b).
 The Mass for the Remission of Sins (fol. 125b).
 The Mass for the sick (fol. 126a).
 The Mass for a specified need (fol. 126b).
 The Mass for the bridegroom and bride (fol. 127a).
 The Mass for travellers on land and sea (fol. 128a).

M

Ff. 129-132 are blank. Ff. 133-141 : The Baptismal Liturgy, in the vernacular dialect of Malabar.

On fly-leaf xxvi at the end is the following Latin inscription :

*Liber Ritualis Ecclesiae Malabaricae lingua Chaldaica scriptus
 adiectis nonnullis rubricis lingua Malabarica caractere Carscienico.
 Vide "Examen Codic. Indic.—Bibliot. de Prop. Fide a P.
 Paulino," pag. 69. N°. XXII.*

No date. Written in a clear East Syrian hand of about A.D. 1550. Main headings in thick black Estrangela characters, and sub-headings in red. Profusely rubricated. Early Italian binding.

On fol. xixb at the beginning is a Latin note by a man who signs himself "M.A.C.," to the effect that he gave the MS. in Rome, on the 16th September, 1883, to Father Reginald Walsh.

[illegible]

As stated in the above colophon the volume is collected from various MSS. found in different churches and monasteries of the East. One of these MSS. contains the following colophon :

“Written in the month of October of the year 1889 of the Greeks (A.D. 1578), in the time of the West Syrian Patriarch Ignatius David Shah, and of the Maphrian Gregory Pilate. . . . It was written in the monastery of St. Behnām and of his sister Sarah. . . . It was written by the monk John, son of ‘Abd al-Masīh, son of Yawno, and by the monk Joseph, son of Jamāl ad-Dīn, at the instance of the monk Joseph and his carnal sister Sīdah, who was a nun called Sister Mary.”

[illegible]

On critical grounds, a few poetical pieces found in the MS. cannot be by St. Ephrem.

Marked on the title-page as the first volume : **جلد اول، حصہ اول، جلد اول، حصہ اول**

Clear and handsome West Syrian hand. Headings in red. Profusely rubricated. Fairly broad margins.

Mingana Syriac 613

213 x 180 mm. 292 leaves. Twenty lines to the page.

The second volume of an extensive collection of the poetical works of St. Ephrem.

... فليعلموا يا زعماء ومدقعي هذه الآراء ومفعلي مذنب إقنمهم هذه؛ ما ملأنا أرحامنا.

From the index on the fly-leaves *ib-iiḅ* at the beginning, we gather that there are 227 *madhrāshé* and 4201 strophes in the volume. As in the first volume, the MS. contains *madhrāshé*

Marked on the title-page as the second volume.

208 x 147 mm. 8 leaves. Twenty-one lines to the page.

On fol. 6*a* is the following heading : **بسم الله الرحمن الرحيم في بيان فضل الصلاة والسلام على محمد وآله الطيبين الطاهرين**, and on fol. 8*b* another heading reads : **الحمد لله الذي جعل في الإسلام ديناً عظيماً**.

The first fol., which served as a fly-leaf to the original MS., contains a medical prescription of a magical character.

162 x 111 mm. 22 leaves. Thirteen lines to the page.

A collection of the miracles of the Virgin, attributed to Buḫtur (Bacterius, or Victor).
 هـ امرا حرم الله تعالى مع حالي خيرات هذا الحديث من زلالها وحفظها اوص
 محبا امي. فلا حملها حملها ان لا يالحق في محراب.

No date. Clear and slightly bold West Syrian hand of about A.D. 1600. No rubrications.

236 x 162 mm. 39 leaves. Nineteen lines to the page.

A

Ff. 1b-29b: The theological and mystical work entitled **ܬܪܝܥܐ ܕܡܢܐܠܐ**, *The Ascent of the Mind*, by Abu'l-Ma'āni 'Azīz b. Sabta, the West Syrian Patriarch of Ṭur 'Abdīn, who died under the name of Ignatius VII in A.D. 1481.

. . . ملاحا : ههلهما سويا : احو الامدادان. احمد : اعطى بجه ههنا : سويا مبهلا سويا
ولا مدهلصيف او صي ماحص.

Mingana Syriac 617

268 x 182 mm. 290 leaves. Nineteen lines to the page.

The service-book for the ferial days of the week, from Monday to Saturday inclusive, according to the Melchite Church.

[illegible]

Ff. 1-38a: 1st tune, with the subscription: الحمد لله رب العالمين.

Ff. 38b-77a : 2nd tune : $\text{لَا إِلَهَ إِلَّا هُوَ} \quad \text{وَهُوَ الْغَنِيُّ} \quad \text{وَهُوَ الْمُبْدِي} \quad \text{وَهُوَ الْحَيُّ} \quad \text{وَهُوَ الْقَيُّومُ}$
 $\text{مُحِيطٌ بِالسَّرَاتِ} \quad \text{وَالْظَّاهِرِ} \quad \text{وَهُوَ الْقَدِيرُ} \quad \text{وَهُوَ الْغَفُورُ} \quad \text{وَهُوَ الرَّحِيمُ}$

Ff. 77a-IIIa : 3rd tune : $\text{محمدا بمحمدا باقمه حمدا}$
 $\text{حلا محمدا محملاقا لمف. ر. ام.$

Ff. IIII^a-I44^b: 4th tune : حححا . قَ : حححا .
صهبل ححاحا صهبة ا ه حلاقا حق . بَ . لق . آ . اممهه . ححتا ماحتا معة .

Ff. 144^b-177^a: 5th tune: $\text{فعل} \text{ فاعل} \text{ مفعول}$; $\text{فعل} \text{ فاعل} \text{ مفعول}$. آ. ا. ا.

Ff. 177a-208b : 6th tune : لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لِمَن فِي السَّمَاوَاتِ وَالْأَرْضِ عِلْمُهُ إِنَّ إِلَهَهُ لَاحَدٌ ذُو الْعَرْشِ الْمُبْدِي وَالْمُهِدِي وَالْمُصَوِّرُ الَّذِي لَا يَكُونُ لَكَ فِي دِينِهِ وَلَا عِلْمُهُ حِجَابٌ يُدْعَى بِهِ يَوْمَ الْقِيَامِ هُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ لَا يُدْرِكُهُ الْبَصَرُ وَلَٰكِنْ هُوَ يُدْرِكُ الْبَصَرَ وَهُوَ الْعَلِيُّ الْعَظِيمُ

[illegible][illegible][illegible]

¹ Not *Romya*, as in Baumstark, *Geschichte d. Syrisch. Lit.*, p. 338.

Ff. 273a-277a contain the Canons recited on the first Sunday in Lent :

Ff. 277b-282b: The Canon of the dead :

Ff. 282b-287b: The Canon of the end of the world and of the second coming of Christ :

Ff. 289a-290a contain the prayer called "Aksīfus," for the week-days :
 الجمعة يقال في ارض السنة الساذجة. اول ذلك يوم الاثنين. . . .

Dated, in an Arabic colophon (ff. 287b-288a) Tuesday, 17th July, 6989 of the Creation (A.D. 1481), and written by the deacon Joseph, son of the priest John, son of the priest Dūmīṭ, from the village of Kufūr in Mount Lebanon, which was under the administration of Tripoli, for the priest Mūsa, from the village of al-Kā', which was under the administration of Ba'albakk, in the time of the Chorepiscopus Mūsa, son of Ṭashlak.

نجز هذا الكتاب المبارك نهار الثلثا في سابع عشر يوم من شهر تموز وكاتبه العبد الخاطي المسكين . . . يوسف باسم شماس ابن القس يوحنا ابن القس ضوميط من قرية الكفور من جبل لبنان من اقليم طرابلس والشام . . . بتاريخ سنة ستة الاف وتسعمائة تسعة وخمسين لايونا ادم عليه السلام . . . وكتب برسم الاب . . . القس موسى ابن [؟] من القرية المعمورة القاع من معاملة بطلبك والشام . . . وكتب في ايام الابوي (sic) الحوري موسى ابن طشلق من القرية الكفور الخ.

Ff. 289a-290a were copied by the monk Simon, bishop of Ṣaidnāyē. This information is found in a mixed colophon in Syriac and Arabic on fol. 290a.

تم وكل بعون الله على يد اقل العباد

Clear and bold Melchite hand. Headings in red. Well rubricated. Broad margins. Geometrical patterns separate the different tunes.

On fol. 2a the MS. is marked in Arabic as a *waqf* of the Church of our Lady, and fol. 288b is almost wholly occupied with an inscription to the effect that the priest Simon, from the village of Ma'rūnīyah, bought the MS. and bequeathed it to the Church of our Lady in the fortified village of Ṣaidnāya. The form of bequest was written in the presence of Kīr-Athanasius, bishop of Ṣaidnāya, in the year 7094¹ (evidently of the Creation, corresponding to A.D. 1586).

اشترى هذا الكتاب المبارك القسيس سيمان من قرية معرونيه الذي هو يومئذ اقلوم (sic) لكنيسة ستنا السيدة بمحسن صيدنايا المعمورة وقد صار منذ ذلك وقفا موبد وحبساً مخلد على كنيسة ستنا السيدة بالحصن الشريف . . . كتب هذا الحرم بحضرة الاب الاسقف كير اثناسيوس اسقف صيدنايا . . . وذلك بتاريخ سنة [٧٠٩٤].

¹ Written in Coptic numerals.

For the right understanding of the text of the present MS., it will be useful to write a few words about the order of the prayers in the Melchite Church :

(1) Monday is devoted to the angels and penitence, Tuesday to John the Baptist, Wednesday and Friday to the Holy Cross, Thursday ¹ to the Apostles, and Saturday ² to the dead.

(2) The prayers are divided into the following sections :

- (a) The **اوڊية** (اودية), or Odes, which are nine in number, and are sung to one tune. A single piece of an Ode is called **ارموس** (ارموس). The last, or ninth Ode, is devoted to the Virgin.
- (b) The **قنسا** (قنسا), or *Cathisma*, which is recited after the 3rd and 4th Odes in all the festivals which have a Canon composed of ten Odes. The *Cathisma* is followed by a **دكاسا**, which is always devoted to the Virgin.
- (c) The **قنسا** (قنسا), which is recited between the 6th and the 7th Odes, and which is devoted to the festival or the saint of the day.
- (d) The **اكسيفوس** (اكسيفوس), called in our day, *Exaposteilaria*, and in Arabic, **اكستلاري**, which is composed of two or three pieces, the third of which is always devoted to the Virgin.

Mingana Syriac 618

305 × 207 mm. 121 leaves of two columns. Twenty-two lines to the column.

The Service-Book and *Horologium* of the Melchite Church called **تريوزي**, for special days and Sundays extending from Palm Sunday to Pentecost. Incomplete at the end.

١٢١ صفحا، بالاحكام، ٢٢ سطر في كل صفحة، نكتب نصف التريوزي من ما يخدم من احد الشمن الى احد بعد العنصرة اول ذلك ليلة احد الشمن صلاة المس الاغربيين **حزب يعقب الحنبل هلمحه اححنا**.

The rubrics and explanatory clauses are in Arabic, but all the prayers and their titles are in Syriac. From the wording of some rubrics we may infer that the prayers found in the volume were recited mostly by monks in their monasteries.

The time of the year included in the volume embraces :

- (a) Ff. 1-73b : The Holy Week, or from Palm Sunday to Easter Day.
- (b) Ff. 74a-91b : Low Sunday, called " New Sunday " or " The Sunday of the Benediction of Bread " (the word *aghrabinyah* means " benediction of bread ").

الاحد الجديد الاغربيا. يوم السبت بالعشي يبدل الكاهن بشرف ومجد الخ.

¹ In our days the Melchites devote Thursday to the Apostles and to St. Nicholas.

² The Melchites of our days devote Saturday not only to the dead, but also to the Apostles, martyrs and saints.

- (c) Ff. 92a-105b : The second Sunday after Easter, known as "The Sunday of the Women who brought Spices, and of Joseph of Arimathea."

الاحد الثاني بعد الفصح المعروف بجاملات الطيوب ويوسف. صلاة المسا كالعادة الاغريقيا بعد حنقه حنينا مع.

At the end it is stated that all the days included between this Sunday and Whit Sunday have the same prayers.

كل ايام الحسين هكذا تعمل كل يوم.

- (d) Ff. 106a-113b : The third Sunday of Pentecost, called "The Sunday of the Paralytic."

سجعتي؛ فلهمة حلا معنيل المخلع. الاحد الثالث المعروف بالمخلع صلاة المسا كالعادة الاغريقيا بعد حنق يعق حنينا مع.

- (e) Ff. 113b-121b : The night of Wednesday, the middle of the fifty days from Easter to Pentecost.

ليلة الاربعاء نصف الحسين. صلاة المسا تقول القاسما المزامير حنينا حنينا.

As stated above, the MS. is incomplete at the end.

The saints whose names are mentioned as the authors of some Canons are :

- (a) Ff. 4b, 22a, 57a, 58b : St. Cosmas, probably Cosmas the Elder, monk of St. Saba, who died about A.D. 750 (حنينا؛ ادا مومنا).
- (b) Fol. 56b : St. Mark, probably Mark Diadochus, from Epirus, who flourished in A.D. 457 (حنينا؛ ادا مومنا).
- (c) Fol. 65b : St. John of Damascus (حنينا؛ ادا مومنا؛ مومنا)
- (d) Fol. 94a : St. Andreus, probably Andrew of Crete (حنينا؛ ادا ام؛ مومنا)

No date. Clear Melchite hand of about A.D. 1500. Headings in red. Geometrical patterns separate the main divisions.

Mingana Syriac 619

275 × 183. 346 leaves of two columns. Twenty-three lines to the column.

A

Ff. 1-334b : The service-book for Sundays and week-days after Easter, according to the Melchite Church.

صلوات احاد القيامة واسابيعها للروم الملكيين بالسريانية.

Two leaves are missing at the beginning.

The general rubrics are in Arabic, but the names of the prayers and the prayers themselves are in Syriac.

Ff. 1-49a : First tune.

Ff. 49b-91b : Second tune.

The prayers date from the beginning of the Roman propaganda among West Syrians, when the Roman influence had not yet become predominant, as some of the prayers are attributed to Philoxenus of Mebbug.

We will give the list of the important prayers, with the names of the saints to whom they are attributed :

Fol. 24^b: Athanasius "the Apostle," probably Athanasius of Alexandria. Prayer for Monday.

Fol. 76b: The "spiritual old man," an epithet generally applied to John Saba. Prayer for Thursday.

Fol. 100b: An anonymous prayer for Friday, but from the word *mimar* used in the heading we presume that the author was St. Ephrem.

Fol. 116b: An anonymous prayer for Saturday, said to be taken from Coptic.

Ff. 125a-140a : The Litany of the Virgin, and some other prayers also to the Virgin. Translated from Latin.

Fol. 159b: The prayer of St. Augustine (ملا; الله), which involves plenary indulgence.

Ff. 164b-172b contain the prayer for the dying, headed : ١٥٩
اللهم صل على هذا المصطفى وعلينا جميعا
والذين آمنوا به من قبلي الى يوم الدين

On the fly-leaf at the end is an inscription by an owner Behnam (written Behnān) son of George.

Mingana Syriac 622

163 × 109 mm. 127 leaves. Fifteen lines to the page.

The Psalter according to the West Syrian Church. Some leaves are missing at the beginning, which contained the first seventeen Psalms.

Every verse is separated in the middle by the letter *Hé*, which stands for "Hallelujah." Some leaves are damaged, though the writing is legible, and the edges of a few others are renovated. The uncanonical 151st Psalm is found at the end.

Dated in an Arabic colophon (fol. 127b) 2013 of the Greeks (A.D. 1702), and written in the monastery of St. Matthew (Shaikh Matti) by the deacon Ibrāhīm, son of the deacon Khidr, son of the priest Abraham 'Akrāwi: ¹

قد كمل ونجز هذا الكتاب الذي هو سفر المزامير وذلك في [. . .] الاخير سنة الفين وثلاثة [عشر] في دير
القدّيس ماري متى على [يد] شماس ابراهيم ابن شماس خدر [ابن القس] ابراهيم السرياني المقرّوي.

Clear and handsome West Syrian hand. Headings in red. Profusely rubricated.

On the fly-leaf at the end is an inscription by an owner, Joseph, son of the priest Ablaḥad (a corruption of 'Abd al-Aḥad = Dominic), son of the priest Joseph Si'irti, i.e. from the town of Si'irt, or Seert.

¹ The left-hand side of the page containing the colophon, which was torn in the middle, has been covered over by a piece of paper, and this has rendered illegible the last words of the lines.

GENERAL INDEX



GENERAL INDEX

A

- 'Abd ad-Dāim, 171.
 'Abd al-Aḥad, son of Salīm, 170.
 'Abd al-Fattāḥ 'Aṭāi, 153.
 'Abd an-Nūr (bishop in 1728), 172.
 'Abdallah b. Faḍl a. Faṭḥ b. 'Abdallah Maṭrān, 18.
 'Abdallah b. Maṣṣūr, 139.
 'Abdallah b. Zākhir, 93.
 'Abdallah (owner), 9.
 'Abdallah (priest at Mosul in 1757), 174.
 'Abdīsho' (E.S. Metropolitan of Nisibin and Armenia, d. 1318), 2, 6.
 Abraham Ḳindōnāya, 189.
 Abraham (priest-monk, translator), 113.
 Abram (Abbot), 101.
 Abyāri, Faḍl-Allah, 158.
 Abyssinians, 64, 150.
Acta Thomae, 121, 123.
 Adam, 24, 86, 88.
 Afghanistan, 145.
 Africa, 150.
 Agaius (abbot), 101.
 Agapius, St. (martyr), 36.
 Agatha, St., 36.
 Agathon (abbot), 101.
 Aḥa (E.S. monk), 7.
 Aḥmad (Sultan of Constantinople), 156.
 Aḥud'emmeh, St., 178.
 'Akkār (district of Syria), 35.
 Aleppo, 12, 87, 92, 95, 97, 99, 139, 154.
 Alexander (bishop of Anwātij), 79.
 Alexander (correspondent of Archaeus of Lepatin), 44.
 Alexander of Alexandria :
 Discourse on the Trisagion, 45.
 Alexander, St. (martyr), 36.
 Alexandria, 8, 14, 28, 50, 124, 130, 133, 142, 150.
 Alexius, St., 37.
 Alḳosh (village), 97, 155, 188.
 Alonius (abbot), 101.
 Alwāḥ (town), 123, 130.
 Ambrose of Milan :
 On the Incarnation, 73.
 'Amīd (Ibn), George, 150.
 Āmidi, 'Abd an-Nūr (monk in 1730), 18.
 Ammon of Nitria (abbot), 101.
 Ammonas, or Ammonus (abbot), 101.
 Ammonathus (abbot), 101.
 Ammonian Sections, 20.
 Amphilochius of Iconium :
 Commentary on John, 73.
 Correspondent of Basil of Caesarea, 45.
 Ananiel (archangel), 23.
 Anastasius (bishop of Mount Sinai), 68, 69.
 Commentary on Psalm vi, 59.
 On demon mentioned in Job, 67.
 Anatolius (bishop of Rome), 47.
 Anatolius (notary), 139.
 Ancyra (town), 161.
 Andrew (abbot), 101.
 Andrew of Crete, 84, 186.
 Andrew, St., 177.
 Andrew, son of George (priest-copyist in 1831), 35.
 Andronicus, 61.
 Anphi, or Apos (abbot), 101.
 Antioch, 17, 18, 88, 142.
 Called "Ignorant City," 125, 131.
 Antiochus (monk), 33, 66.
 Antiochus (pagan correspondent of Athanasius of Alexandria), 72, 81.
 Antonelli, 15.
 Antony (ascetic of sixth century), 88.
 Antony, St., 66, 91, 101, 146, 157.
 Antony, son of Ilyās Sākīlārius, 34.
 Antony, son of Joseph Ḍaifar (copyist), 163.
 Apamea (district), 19.
 Aphadōcia, St. (nun), 36.
 Aphcasantius, St., 36.
 Aphicus (ascetic), 88.
 Apollo (abbot), 101.
 Apotropius, St. (martyr), 36.
 Arākhant (village), 65.

Archaeus of Lepatin : Letter to Alexander, 44.
 Archelides, son of Ḥanna (deacon in 1822), 171.
 Archippus the Apostle, St., 36.
 Areus (abbot), 101.
 Arians, 56.
 Armenia and Armenians, 47, 64, 149.
 Arsenius (abbot), 101.
 Asīla (abbot), 101.
 Aṣlān (bishop in 1728), 172.
 'Assāl (Ibn), Mu'taman a. Faḍl, 78-79, 80.
 'Assāl (Ibn), Ṣafī abū Faḍā'il, 106, 107.
 Assemani, 66, 156.
 Asṭāt, or Eustathius, 77.
 Astronomy, 33, 88, 151-153.
 Asyūṭ, 21.
 'Aṭā Allah (monk in 1555), 171.
 Athanasius b. Michael Mukhalla', 89, 92.
 Athanasius (bishop of Perrha), 86.
 Athanasius (bishop of Ṣaidnāyé), 184.
 Athanasius IV Dabbās (Greek Patriarch of Antioch, d. 1724), 22, 70.
 Athanasius IV (Greek Patriarch of Jerusalem), 82-83.
 Athanasius of Alexandria :
 Against Apollinarius, 72.
 Answer to Antiochus, 72.
 Commentary on Psalms, 14.
 Letter to Epictetus, 45.
 Letter to Marcellus, on the Psalms, 13.
 On Body and Soul, 45.
 On Holy Trinity, and Economy of our Lord, 45.
 On Incarnation, 45, 72.
 On Trinity, against the Arians, 45.
 Orationes IV contra Arianos, 56.
 Prayers, 189.
 Profession of Faith, 45, 72.
 Questions and Answers, 81.
 Twelve points to Emperor Constantius, 45.
 Athanasius of Antioch : Letter to Philotheus of Alexandria, 53.
 Athanasius Thomas (bishop of Mosul), 178, 180.
 Atticus of Constantinople : Homily on Nativity, 44.
 Audo (see Joseph).
 Augustine, St. :
 On the Five Loaves, 73.
 Prayer by, 189.
 'Āzār (bishop in 1728), 172.
 'Azīz b. Sabta (Patriarch of Ṭūr 'Abdīn), 181.

B

Ba'albakk, 184.
 Bābai bar Nṣibnāyé, 11.
 Babai the Great, 11.
 Babylon, 24, 26.
 Babylon (town in Egypt), 30.
 Baghdad, 22.
 Baḥri (Ibn), 'Īsa b. a. Ṭāhir b. a. Naṣr (copyist), 1-2.
 Ballāṭ, son of Ibrāhīm (priest-copyist), 105.
 Bandar-'Abbās, 156.
 Barakāt, abu'l, 15, 77.
 Barhebraeus, 180.
 Profession of Faith, 182.
 Barsadagis (correspondent of Hippolytus of Rome), 46.
 Barsamya (bishop of Edessa), 138.
 Barsanuphius, St., 67, 69.
 Bartholomew, St., 176.
 Basil (bishop), 102.
 Basil (Chaldean bishop in 1723), 154.
 Basil Asmar (bishop), 97.
 Basil Gorgīs (George) of Aleppo (bishop in 1728), 172.
 Basil Ni'mat Allah (Maphrian), 171, 172.
 Basil of Antioch : Letter to Cosmas of Alexandria, 52.
 Basil of Caesarea, St. :
 Against Eunomius, 45, 73.
 Canons, 46, 150.
 Commentary on Isaiah, 67.
 Commentary on a sentence of Solomon, 46.
 Discourses, 73.
 Letter to Amphilochius, 45.
 Letter to Julian the Apostate, 160.
 Liturgy, 29, 38.
 Prayers, 34.
 Profession of Faith in the Trinity, 46.
 Questions and Answers, 84.
 Basil Shim'ūn (Simon) of Ṭūr'Abdīn, or Ṭurāni (W. S. Maphrian), 172.
 Basil the Confessor, St., 36.
 Basileus, St. (bishop of Sharṣūna), 36.
 Basiliscus, St. (martyr), 36.
 Basilius of Angora, St. (priest and martyr), 37.
 Baumstark, A., 183.
 Bedjan, P., 139.
 Behnām, son of George (owner), 189.
 Behnām Tha'labān (priest), 182.
 Benedictus, St. (monk), 36.

Benjamin (abbot), 102.

Benjamin of Alexandria : *Heretistica*, 52.

Bessarion (abbot), 102.

Beyrout, 92.

Bible :

Old Testament.

Genesis, 1, 7, 26, 119.

Exodus, 1, 8, 27.

Leviticus, 1, 8.

Numbers, 2, 8, 27.

Deuteronomy, 2, 8.

Joshua, 9, 27.

Judges, 9.

Ruth, 9.

1 Samuel, 9.

2 Samuel, 10, 27.

1 Kings, 10.

2 Kings, 10.

1 Chronicles, 10, 27.

2 Chronicles, 10, 27.

Psalms, 8, 11, 12, 13, 14, 18-20, 26-27, 28, 29, 86, 159, 190.

Isaiah, 27, 170.

Ezekiel, 27.

Daniel, 119, 170.

Old Testament Apocrypha.

Book of Wisdom, 170.

Song of the Three Children, 11, 12, 13, 32.

Uncanonical 151st Psalm, 8, 12, 14, 26, 190.

New Testament.

Four Gospels, 2, 7, 8, 10, 27, 28.

Matthew, 2, 7, 8, 10, 15, 20, 21, 27.

Mark, 2, 7, 8, 10, 20, 28.

Luke, 2, 7, 8, 10, 20, 28.

John, 2, 7, 9, 10, 17, 20, 28.

Acts, 27.

Catholic Epistles, 28.

Pauline Epistles, 10, 17, 22, 27, 28.

James, 27.

Revelation, 27, 84.

New Testament Apocrypha (see under separate names).

Bino (village), 40.

Bishārah Ṣalib (owner), 113.

Black Mountain, 66.

Bonnet, M., 122.

Book of Mysteries, 86.

Breviaries (see Service-books).

Buḡtur, or Bacterius (Victor), 181.

Byzantium, 88.

C

Caesarius (brother of Gregory Nazianzen), 72.

Calendars, ecclesiastical, 151-153.

Coptic, 10, 29, 149.

East Syrian, 3.

Greek Orthodox, 22, 35.

Greek Uniate, 31, 32, 33-35, 40.

Latin, 41.

West Syrian, 172.

Callinicus, St. (martyr), 36.

Canons, ecclesiastical :

of the Apostles, 43, 68, 86, 150.

of Chalcedon, 68.

of Clement, 42, 43.

of Council of Carthage, 68.

of Council of Gangra, 68.

of Councils of Constantinople, 63, 67, 68.

of Hippolytus, 150.

of St. Basil, 150.

of St. Paul, 43.

of Seventh Council, 67.

of Sixth Council, 67.

Canons from E.S. Psalter, 12.

Canons of Eusebius, 20.

Canticles :

Gloria, 11.

Prayer of Hezekiah, 8.

Prayer of Simeon (*Nunc dimittis*), 8.

Song of Habakkuk, 8, 12, 13, 32.

Song of Hannah, 8, 12, 13, 32.

Song of Isaiah, 8, 11, 12, 13, 32.

Song of Jonah, 8, 12, 13, 32.

Songs of Moses, 8, 11, 12, 13, 32.

Song of the Blessed Virgin (*Magnificat*), 8, 12, 13.

Song of the Three Children, 11, 12, 13, 32.

Song of Zacharias, 8, 12.

Capitonus, St. (martyr), 36.

Cappadocia, 160.

Capucius, 99.

Carinus, or Cronius (abbot), 103.

Carmel, 164.

Carthage, 121.

Cassianus (abbot), 36, 103.

Collationes, 127, 132.

Catherine, St., 91.

Cave (historian), 107.

Cephalonia (island), 94.

Chaldean, 119.

Charalampus the Thaumaturge, St., 36.

- Charmes, Thomas de (Capucin Father), 99.
 Cheikho, L., 15, 66, 71, 81, 92, 114, 116, 143, 154.
 Cheiremon (abbot), 104.
 Christodolus (bishop of Anwātij), 79.
 Christodolus of Alexandria :
 Heretistica, 54.
 Letter to John of Antioch, 54.
 Christodolus of 'Anjirah, 147.
 Christology, 135.
 Chronological tables, 25, 149-150, 152.
 Chronology, treatises on, 33, 172.
 Chrysanthus, St. (martyr), 37.
 Chumah (abbot), 104.
 Church of :
 Abu Kīr and John, SS., 43.
 Apostles, the, 67.
 Barbara and Juliana, SS., 43.
 Curius, St., see Abu Kīr.
 Cyprian and Justin, SS., 161.
 Cyrus, St., see Abu Kīr.
 Elijah of Asbit, St., 136.
 Forty Martyrs, the, 129, 170.
 George the Martyr, St., at Gāzarta, 6.
 Mercurius, St., see Abu Kīr.
 Our Lady at Mosul, 180.
 Our Lady at Šaidnāyē, 184.
 Our Lady in Egypt, 43.
 Thomas, St., 180.
 Civil Laws, 68.
 Cledonius (correspondent of Gregory Nazianzen), 48.
 Clement XI (Pope), 156.
 Clement of Rome, 42, 43, 86.
 Apostolic Constitutions, 42-43.
 Canons, 42, 43.
 Epistles, 84.
 Conon, St. (martyr), 36.
 Constantine Palaiologus, 88.
 Constantine, son of David (teacher), 146.
 Constantine the Great, 87, 88, 142.
 Constantinople, 87, 105, 139, 149.
 Constantius (Emperor), 45, 133.
 Convent of :
 Abu Maḳār, 65.
 Antony, St., 79, 80.
 Behnām, St., and his sister Sarah, 179.
 Elias, St., 164.
 Elijah, St., 105.
 Eusebius (Mar), 19.
 George of Ṭurā, St., 28.
 Isaiah, St., 118, 164.
 John, St., 164.
 Convent of (*continued*): —
 John the Dwarf, 115.
 Matti, Shaikh, 182, 190.
 Mercurius abu Saifain, St., 14.
 Mount Sinai, 12, 92, 109, 122, 129, 160, 161.
 Muḥarraḳ, 65.
 Nāṭif, 170.
 Paul, or Paula, abbot, 19, 56, 77, 79, 81.
 Rabban Hormizd, 155.
 Rās-Aḳtās, 158.
 Redeemer, the, 100.
 Sāba, St., 37, 66.
 Simeon Thaumaturgus, St., 66.
 Virgin, the, in Babylon, 30.
 Za'farān, 82, 172.
 Copres (abbot), 103.
 Coptic chronology and dates, 10, 14, 16, 19, 21, 25, 28, 30, 33, 43, 56, 65, 77, 79, 81, 98, 106, 108, 113, 151.
 Coptic Church, 10, 26, 29, 44.
 Coptic language, 24, 26-29, 29-30, 189.
 Coptic numerals, 10, 15, 17, 20, 21, 29, 54, 55, 56, 76, 77, 80, 111, 113, 116, 150-151, 184.
 Copts, 9, 64, 98.
 Cosmas of Alexandria :
 Letter to Basil of Antioch, 52.
 Letter to John of Antioch, 52.
 Cosmas the Elder, 186, 187.
 Councils :
 Seventh, 67.
 Sixth, 67.
 Of Carthage, 68.
 Of Chalcedon, 63, 68, 72.
 Of Constantinople, 63, 67, 68,
 Of Ephesus, 55.
 Of Florence, 74, 84.
 Of Gangra, 68.
 Creation, dates calculated from, 31, 63, 83, 105, 134, 139.
 Cronius, see Carinus.
 Cross, Holy, invention of, 121.
 Cyprus, 24, 86, 89.
 Cyriacus of Antioch : Letter to Mark of Alexandria, 52.
 Cyril (Coptic Patriarch in 1899), 28.
 Cyril Elias (bishop), 182.
 Cyril of Alexandria :
 Against Apollinarius, 56.
 Against Nestorius, 50.
 Anathemas, 55, 64, 76, 80.
 Book of Questions, 51.

Cyril of Alexandria (*continued*) :—

- Commentary on First Epistle to Corinthians, 50.
- Commentary on Gospels, 170.
- Dialogues with Hermias, 49.
- Explanation of the Mystery of Christ, against Nestorius, 51.
- Letter to Acacius of Melitene, 50.
- Letter to Acacius of Scythopolis, 50.
- Letter to Eulogius, 50.
- Letters to John of Antioch, 49, 50, 72.
- Letter to monks about Virgin *Theotokos*, 49.
- Letter to Nestorius, 50, 72.
- Letter to Oriental bishops, 50.
- Letter to pious emperors, 51, 55.
- Letter to Severus, 49.
- Letters to Succensus, 51, 72.
- Letter to Synod of Egyptian bishops, against Nestorius, 50.
- Letter to Theodosius, 72.
- On Faith, 49.
- On the circumcision of our Lord, 59.
- On the Incarnation of the Word, 50.
- On the Trinity, 49.
- On the Unity of Christ, 50, 51.
- Profession of Faith, 49, 50.
- Scholia*, 51.
- Thesaurus*, 50, 56.

Cyril of Jerusalem, St., 37.

Cyril, St. (deacon and martyr), 37.

Cyrus, Cyrius, or Curius, St., 66.

Cyrus of Alexandria (abbot), 103.

D

Dabbās, see Athanasius IV.

Dādīsho (Ibn) (translator), 3.

Dalāl (daughter of Joachim), 26.

Damascus, 17, 92, 161.

Daniel (abbot), 102.

Daniel b. Ḥaṭṭāb, 81.

Daniel Khalil (monk), 100.

Daniel of Ṣalāḥ :

- Commentary on Psalms, 18.

- Epilogue on commentary on Psalms, 19.

- Letter to Abbot John, 18.

Daniel of Tellé, 19.

Daria, St. (martyr), 37.

David (ascetic), 88.

David bar Paulus, 181.

David (Psalmist), 12.

David, son of 'Īsa Ḥulū, 35.

David, son of Michael (owner in 1860), 89.

David the Prophet, 138.

Demetrius (Patriarch of Alexandria), 149-151.

Diadochus (bishop of Photice) : Capita on Spiritual Knowledge, 107.

Dibsi, Ya'kūb, 159.

Didascalia, 42, 150.

Dionysius of Antioch :

- Letter to Menas of Alexandria, 53.

- Letter to Michael of Alexandria, 52.

- Letter to Sanutius of Alexandria, 54.

Dionysius the Arcopagite : Letter to Timothy, 44, 128.

Dionysius Barṣalībī, 167, 169.

Dionysius Behnām (bishop), 182.

Dionysius of Cyprus, 46, 53.

Diophysites, see Nestorians.

Dioscorus (abbot), 102.

Dioscorus of Alexandria, 86, 182.

Discourses (see Homilies).

Drawings and geometrical patterns, 28, 31, 32, 34, 39, 61, 66, 75, 96, 122, 184, 186, 187.

Drusiana, 61.

Dupont, Louis, 95, 118.

E

Echoniah (Jeconiah ?), 26.

Edessa, mountain of, 24.

Edessa (town), 138.

Egypt, 8, 122.

- Arab invasion of, 26.

Elias b. Fakhr Ṭarābulusi, 92.

Elijah (abbot), 102.

Elijah (ascetic of the sixth century), 88.

Elijah (bishop of Nisibin), 82.

Elijah (E.S. Patriarch, d. 1617), 155.

Elijah XII., 'Abbu'l-Yaunān (Chaldean Patriarch), 155.

Elijah Dinḥa (E.S. Patriarch), 154, 155.

Elijah John (E.S. Patriarch, d. 1700), 155.

Elijah Marogīn (E.S. Patriarch), 154, 155.

Elijah Munyāti (bishop of Kalavryta), 94.

Elijah of Nisibin, 181.

Elijah Shim'ūn (E.S. Patriarch, d. 1660), 155.

Elijah, son of Mūsa, 171.

Elijah, the Seven Weeks of, 6.

Epictetus (bishop of Corinth), 45.

Epiphanius of Cyprus, 102, 167.

Ancoratus, 48, 73.

Discourses on the Virgin, 121, 138.

Hexaemeron, 23.

On Pseudo-Apostles, 68.

On the Passover, 150.

Twelve Precious Stones, 48.

Ephrem (Patriarch of Jerusalem), 89.

Ephrem, St. (martyr), 36.

Ephrem Syrus, St. :

Commentary on the Pearl, 47.

Hymns, 11.

On Asceticism, 58.

On Construction of the human body, 174.

On Demon and Death, 58.

On Prophet Elijah, 168.

On Repentance, 58.

On Spiritual struggle, 57.

On Transfiguration, 60, 73.

On the Virgin, 47.

On Wine, 174.

Penitential and parenetic discourses, 57, 106, 126, 132.

Poetical works, extensive collection of, 178-180.

Prayers, 33, 189.

Ephremius of Antioch, 88.

Ephrodisianus the Persian, 138.

Erivan, 156.

Ermelus (name given to St. Paul), 131.

Estrangela characters, 22.

Eucharistus the Layman, St., 102.

Euchesius, St. (martyr), 36.

Euchologion, see Synaxarium.

Eudaminus (abbot), 102.

Eugenius, St. (martyr), 36.

Euladius, St., 102.

Eulogius (priest), 102.

Eunomius, 45.

Euphistrathius, 33.

Euphranius, St., 102.

Euphrasius (archbishop of the Armenians), 47.

Euprasius, or Euphraxius, 104.

Euphrates (river), 86.

Eusebian Canons, 20.

Eusebius of Caesarea, 169.

Eustathius (bishop of Beyrout), 86.

Euthalius of Rome: Anathemas, 55.

Eutharius, St., 36.

Evagrius (abbot), 102.

Ezra, 23.

F

Fabricius (historian), 107.

Faql (Ibn), 'Abdallah, 72, 107.

Farah, son of Masiḥah (monk-copyist in 1874), 30.

Faraj, George (copyist), 40.

Farḥāt, Gabriel, or Jibrāil, or Germānus, 159, 162, 163.

Fāris, son of Salīm Anṭānios (reader), 129.

Farj-Allah, son of John (owner), 28.

Fars (Persian province), 145.

Felix (abbot), 104.

Felix of Rome: On Incarnation and Faith, 46.

Francis (bishop), 175.

François de Sales, 117.

French language, 96.

Fromage, Pierre, 95, 97, 117, 147.

G

Gabriel (archangel), 23, 37, 66.

Gabriel (Coptic priest in 1860), 17.

Gabriel (priest in Mount Sinai), 92.

Gabriel (village), 35.

Gabriel b. Yaunān 'Āshikah (copyist), 71.

Gabriel Marjān Ṭuwaisah, of Asyūṭ (deacon in 1796), 21.

Gabriel of Alexandria: Letter to John of Antioch, 52.

Gabriel, son of Antony Bābchi (owner), 96.

Gallienus, 173.

Garenthius (abbot), 102.

Garshūni, 7, 9, 13, 25, 105, 172, 187, 188.

Gāzarta, or Jazīrat Ibn 'Umar (town), 6, 82.

Gelasius (abbot), 102.

Gelasius, St. (bishop of Sebaste), 36.

George (bishop of Nisibin), 11.

George (priest-monk, copyist), 65.

George Dakkūr, 79.

George Kūmin, 152.

George Nāshūri, 147.

George, son of Basil (reader), 129.

George, son of Fattāl (monk), 172.

George, son of Peter (copyist), 146.

George, son of Rizk, 19, 79, 81.

George the Martyr, St., 5, 6, 157.

Georgians, 88.

Gerasimus of the Jordan, St., 36.

Ghanūn, son of Lamech, 25.

Ghazzi (possibly Sulaimān Ḥasan Ghazzi), 158.

Graf, G., 15, 57, 77, 107, 150.

- Greece, 80, 94.
 Greek Church :
 Melchite, 183-186.
 Orthodox, 22, 35-37.
 Uniate, 30, 32-35, 37, 39, 40.
 Greek language, 9, 12, 17, 18, 25, 26, 38, 66, 85, 89, 94, 101, 105, 122, 135, 136, 137.
 Greek uncial writing on vellum, 58, 59.
 Greeks, year of the, 62, 172, 174, 179, 182.
 Gregory 'Abd al-Aḥad (bishop in 1728), 172.
 Gregory 'Abd al-Ghani (Patriarchal Vicar, and then Patriarch in 1570), 171.
 Gregory Barhebraeus, 167.
 Gregory Jerāsīmus (bishop), 129.
 Gregory Nazianzen, 68, 102.
 Anathemas, 55.
 Discourses, 72.
 Letter to Cledonius, 48.
 Mass of pre-sanctified Elements, 38.
 On Gregory Nyssen, 59.
 On the Nativity, 48.
 On the Son, 48.
 On the Trinity, 48.
 Prayers, 189.
 Vision attributed to, 24.
 Gregory Nyssen, 66, 169.
 Commentary on Philip., 46.
 Commentary on Song of Solomon, 46.
 Ethical sayings, 161.
 On Baptism of our Lord, 46.
 On Penitence, 46.
 Questions and Answers, 84.
 Theological "Chapters," 64.
 Gregory of Cyprus, Vision of, 24.
 Gregory Pilate (Maphrian in 1578), 179.
 Gregory Shāhīn (bishop), 148-149.
 Gregory Thaumaturgus :
 On Faith, 45.
 On the Incarnation, 55.
 On the Trinity, 44.
 Twelve Chapters against Heretics, 81.
 Gregory the Illuminator, Prayer of, 45.
 Gurya (E.S. monk), 7.

H

- Ḥabīb, called Abu Rā'īṭah (bishop of Tegrīt), 55.
 Ḥabīb (Jesuit author), 41.
 Ḥaddād (see Joseph).
 Hamadan (town), 145, 156.
 Ḥanna (John), (priest), 134.

- Ḥanna Ghaṭṭās (owner), 116.
 Hannah, 92.
 Ḥaraj b. Nicholas (copyist), 62.
 Ḥārūn ar-Rashīd (Caliph), 134.
 Hawālī (owner), 116.
 Hazār (see 'Īsa).
 Hazzāya, Joseph (E.S. monk), 7.
 Heraclius (abbot), 102.
 Hermias (see Cyril of Alexandria).
 Hibat-Allah Ṣadaḳah, 92.
 Hierapolis (town), 123, 130.
 Hilarion the Younger, St., 37.
 Hippolytus of Rome, 169.
 Anathemas, 55.
 Canons, 150.
 Encyclical letter, 46.
 Letter to Barsadagis, 46.
 Letter to Dionysius, 46, 53.
 Letter to Severianus of Gabala, 47.
 On the Incarnation, 46, 53.
 On the Unity of Christ, 46, 53.
 History (general) :
 From the time of Constantine, 142.
 Of Byzantine Emperors, 88.
 Of city of Mardīn, 143.
 Of Councils, 76, 88, 142, 143.
 Of different sects and beliefs, 142.
 Of E.S. or Nestorian Patriarchs, 143.
 Of Greek and Roman religions in pagan times and in Christian times, 142-143.
 Of heretics, 63.
 Of Islamic dynasties, 87.
 Of the Jews, 24, 25, 142.
 Of the monastery of Mount Sinai, 129, 133-134, 160, 161.
 Of the Sign of the Cross, 88.
 Of the World, 23, 24, 88, 135, 139.
 History of (see also under "Story of") :
 Aḥīkar, Vizier of King Sennacherib, 132.
 Andrew, St., 126, 131.
 Antonius Ḳurashi, 134, 135.
 Antony the Great, St., 146.
 Archelides, St., 146.
 Barbara and Juliana, SS., 188.
 Bartholomew, St., 123, 130.
 Blessed Virgin Mary, the, 138.
 Catherine, St., 133.
 Elijah the Prophet, 60.
 Eugenia, St., 126, 131.
 Euphrosyna, St., 135, 136.
 Fathers of the Desert, 101.

History of (*continued*) :—

- George, St., 147.
 Isidore of Alexandria, 114.
 James the Just, St., 124, 130.
 John Chrysostom, St., 88.
 John the Baptist, St., 65, 136, 137.
 John the Evangelist, St., 60, 61, 122, 130.
 Jude, St., 124, 130, 135.
 Julian the Physician, St., 60.
 Luke, St., 125, 130.
 Marina, or Mariana, St., 135.
 Marinus, St., 126, 131.
 Mark the Evangelist, St., 124, 130.
 Martianus, St., 136.
 Matthew, St., 123, 130, 188.
 Matthias, St., 125, 131, 188.
 Moses, 137.
 Moses the Ethiopian, abbot, 172.
 Nestorius, 87.
 Paul the Apostle, St., 65, 125, 131.
 Peter and Paul, SS., 125, 128, 131.
 Philip, St., 121, 123, 130.
 Philip of Alexandria, 126, 131.
 Seventy disciples, the, 65.
 Severianus, 138.
 Sharbail, 139.
 Simeon the Stylite, St., 137.
 Stephen Protomartyr, St., 136.
 Thomas, St., 121, 123, 130.
 Thūthāyil and his sister Bābai (same as Sharbail), 138.
 Twelve Apostles, the, 65, 130.
 Zacharias, St., 137.
 Homilies (anonymous), 60, 64, 65, 93, 99, 105, 133, 136, 167, 182.
 Ḥomṣ, or Ḥimṣ, 31, 137, 139.
 Hormiz the Persian (E.S. monk), 7.
 Horoscope, 120.
 Hymns by various writers, 11.
 Hypatius the Thaumaturge, St. (bishop of Gangra), 37.
- I
- Ībās (bishop of Edessa), 86.
 Ibrāhīm (copyist in 1728), 173.
 Ibrāhīm Dimitri, 117.
 Ibrāhīm Samnān (copyist), 113.
 Ibrāhīm, son of Khalil (deacon in 1874), 30.
 Ibrāhīm, son of Khidr (copyist in 1702), 190.
 Ibrāhīm, son of Wahbah Jacob (reader), 129.
 Ibrāhīm Sulaimān Najjār (copyist), 43.
 Ifrīkiyah (town), 123, 130.
 Ignatius 'Abdallah (W.S. Patriarch in 1555), 170.
 Ignatius David Shah (W.S. Patriarch in 1578), 179.
 Ignatius (deacon-copyist in Mount Sinai in 1691), 12.
 Ignatius Ephrem I (W.S. Patriarch), 82, 144, 145, 162, 178, 180.
 Ignatius George Shalḥat (W.S. Patriarch), 148.
 Ignatius of Antioch : Quotations from letters, 44, 54, 63, 68.
 Ignatius Peter III (W.S. Patriarch in 1888), 182.
 Ignatius Peter Jarwah (W.S. Uniat Patriarch in 1826), 99.
 Ignatius Shukrallah (W.S. Patriarch), 172.
 Ilyās Khūri Stephen (copyist), 149.
 Ilyās Rizk Salāmāh (reader), 129.
 Ilyās Sākīlārius (priest-copyist in 1828), 34.
 Ilyās, son of George Hazār (owner), 160.
 India, 123, 130, 174.
 Ink, how made, 148, 170.
 Irachus (abbot), 103.
 Irenaeus, 44.
 'Īsa Ḥarrīni, 144.
 'Īsa Hazār, 158.
 'Īsa Ḥulū, father of David, 35.
 'Īsa Khūri (copyist), 83.
 Īsa, son of Kaṭṭīt (owner), 134.
 Isaac (abbot), 66, 103.
 Isaac (copyist), 188.
 Isaac Jesse ar-Raḳīt (priest), 98.
 Isaac Khajīmāh (priest), 182.
 Isaac of Antioch, 67.
 Isaac of Nineveh (E.S. writer), 7, 107.
 Prayer, 115.
 Various works, 109-110.
 Isaac of Scete (abbot), 103.
 Isaac Shukr (copyist in 1831), 99.
 Isaac Shukri, of Mosul (teacher in 1836), 71. (Same as preceding ?)
 Isaiah of Scete (abbot), 189.
 Isfahan (town), 145.
 Isichius (ascetic), 88.
 Isidora of Melitene, 169.
 Isidore (abbot), 102.
 Isidore al-Farami, St., 36.
 Isidore (of Pelusium ?), 67.
 Isidore the Priest, 103.
 Iskandar, Andrew, 156.
 Islam, see Muslims.
 Italian language, 97, 157.
 Italy, 84.
 Iṭfīḥ, or Aṭfīḥ (locality), 65.

Īwāni (John) Pāpa Rōpolus (secretary of Greek Patriarch of Antioch in 1860), 17.
 Iwannīs (John) (bishop of Ḥoms), 82.
 Iwannīs (John) Kārās (bishop in 1728), 172.

J

- Jabbūr, son of Nicholas, 93.
 Jacob (abbot), 103.
 Jacob Na'mo (owner), 119.
 Jacob of Edessa, 119, 167.
 Jacob of Serug, 167, 169.
 On the good malefactor, 60.
 On the Nativity, 52.
 On the Passion, 52.
 Jacob, St. (bishop), 37.
 Jacob the Jew, 138.
 Jacob the Recluse (E.S. monk), 7.
 Jacobites, 64, 79.
 James, St., 142, 176.
 Jazīrah (N. Mesopotamia), 124, 130.
 Jeremiah (prophet), 24.
 Jerome, St., 14.
 Jerusalem, 39, 86, 124, 130, 139.
 Destruction of, 25, 26, 43.
 Jesse Saba Faḍḍūl Šarrāf (reader), 129.
 Jews, 24, 25, 62, 65, 77.
 Joachim (Basilian monk), 118.
 Joachim (Greek Patriarch in 1551), 161.
 Joachim, St., 92.
 Job (abbot), 101.
 Job Daḥdal (owner), 37.
 John (abbot, disciple of Abbot Paul), 103.
 John (abbot of monastery of Mar Eusebius), 19.
 John (abbot of the "general monastery"), 102.
 John (ascetic), 88.
 John (bishop of Barālus) : Anathemas, 55.
 John (bishop of Salisbury in 1899), 28.
 John (disciple of Abbot Isaac), 66.
 John (monk, correspondent of St. Ephrem), 106.
 John (translator) :
 Deacon-monk, 113.
 Priest-monk, 138.
 John, or Yowannes (Coptic Patriarch of Alexandria in 1308), 28.
 John, or Yūḥanna (spiritual son of the preceding Patriarch John), 28.
 John aš-Ša'īdi, son of Elias (deacon-copyist in 1707), 24.
 John b. David (copyist), 65.
 John Chrysostom, St. :
 Commentary on Epistle to Colossians, 67.
 Commentary on Epistle to Ephesians, 49, 67.
 Commentary on Epistle to Hebrews, 17, 49.
 Commentary on Gospels, 60, 170.
 Commentary on John, 17, 48, 67.
 Commentary on Matthew, 15, 48, 67, 68, 69.
 Commentary on Philemon, 68.
 Commentary on 46th Psalm, 48.
 Commentary on Second Epistle to Corinthians, 49.
 Homilies, 15, 17, 18, 69, 70.
 Liturgy, 38.
 On the Annunciation, 49.
 On the Ascension, 49.
 On the birth of John the Baptist, 137.
 On the decollation of John the Baptist, 136.
 On the Holy Spirit, 67, 161.
 On the Nativity, 48, 49.
 On the Passover, 150.
 On Penitence, 126.
 On Penitence and Asceticism, 131.
 On the Sacrament of Penitence and Confession, 129.
 On Sin and Repentance, 59.
 On the Sunday of the deprivation of cheese, 60.
 Prayers, 33, 34.
 John Climacus, St., 37, 67, 68.
 Scala Paradisi, 106, 109.
 John Musaddi of Aleppo, 172.
 John of Alexandria :
 Correspondent of Severus of Antioch, 52.
 Letter to Cyriacus of Antioch, 52.
 John of Antioch, 49, 50, 52, 54, 55.
 Letter to Christodolus of Alexandria, 54.
 Letter to Menas of Alexandria, 53.
 Letter to Zechariah of Alexandria, 53.
 John of Baith-Rabban, 11.
 John of Dālyātha, or John Sāba (E.S. author), 114.
 Capita Scientiae, 108, 110, 112, 113.
 Discourses, 110, 111, 113.
 Letter to his brother, 113.
 Mystical letters, 108, 110, 112, 113.
 On love, mystery of next world, and union with God, 108.
 Prayers, 115, 189.
 John of Damascus, or Johannes Damascenus, St. :
 Canons, 186, 187.
 On Christian Faith, 71.
 On Heretics, 67.
 Prayers, 31, 33, 34.

John of Jerusalem : On the Creed, 48.
 John of Scete (abbot), 103.
 John of the Cells (abbot), 103.
 John Philoponus, or Grammaticus, 120.
 John Samīn, 158.
 John, son of 'Abd al-Masīh (copyist in 1578), 179.
 John, son of Ilyās, 156.
 John, son of 'Īsa (translator), 183.
 John, son of Isho' (copyist), 96.
 John the Baptist, St., 3, 24, 36, 64, 65, 91, 136, 137, 176.
 John the Dailamite, 109.
 John the Dwarf, 66, 102, 103, 115.
 John the Egyptian (E.S. monk), 7.
 John the Evangelist, St., 64, 91, 176.
 John the Persian (abbot), 103.
 John the Servant (abbot), 103.
 John 'Uwaisāt (owner), 63.
 Jonas (martyr), 37.
 Joseph (ascetic), 88.
 Joseph II (Chaldean Patriarch, d. 1714), 96, 157.
 Joseph III (Chaldean Patriarch), 154.
 Joseph (Jewish doctor), 135.
 Joseph Audo (Chaldean Patriarch in 1866), 22.
 Joseph de Reuilly (Capucin), 97.
 Joseph Mahnā Ḥaddād (Greek priest, d. 1860), 17.
 Joseph of Arimathea, 186.
 Joseph of Scete (abbot), 103.
 Joseph, son of 'Abd al-'Azīz Kawand (copyist in 1769), 22.
 Joseph, son of Ablašad (owner), 190.
 Joseph, son of George (Maronite priest in 1711), 21.
 Joseph, son of Jacob (Patriarch), 158.
 Joseph, son of Jamāl ad-Dīn (copyist in 1578), 179.
 Joseph, son of John (copyist in 1481), 184.
 Joseph Zanaḳah (copyist), 118.
 Joseph Zarri, 163.
 Judas Iscariot, 86.
 Jude, St., 177.
 Julian the Apostate, 160.
 Justin Martyr :
 Explanation of the Faith, 73.
 Third book on Theology, 73.

K

Karmanshah, 156.
 Kasīḥ, Makardij, 116, 162.
 Kāsīm b. Ḥabīb, 55.

Khawwānki, Ibrāhīm abū-Ṭabl (copyist in 1797), 14.
 Khidr, son of Ilyās of Mosul, 153-157.
 Khurāsān (Persian province), 145.
 Khūri Stephen, 9 (see also under Ilyās).
 Kirman (town), 145.
 Kufūr (village), 184.
 Kulayil (Ibn), Sim'ān, 115.
 Kurdistan, 7.

L

Lamech, children of, 25.
 Lamy, T. J., 155.
 Language, works on, 159-160, 181.
 Lapide, Cornelius a (d. 1617), 21.
 Latin language, 9, 21, 33, 99, 100, 174, 177.
 Lazarus, 4.
 Lebanon, 82, 184.
 Lectionaries :
 Coptic, 10.
 East Syrian, 2-7.
 Leipzig, 89.
 Leontius of Coutances, St., 36.
 Leontius of Rome, St. (Pope), 36.
 Lewis, A. S., 122, 125.
 Liturgy :
 Of St. Basil (*Euchologion*), 29, 38.
 Of St. John Chrysostom, 38.
 Longinus (abbot), 103.
 Lot (abbot), 103.
 Lucius (abbot), 103.
 Lujit, 125.

M

Ma'āni, abu'l (see 'Aziz b. Sabta).
 Macarius (abbot), 66, 67, 103, 115.
 Macarius (Patriarch of Alexandria) :
 Letter to John of Antioch, 52.
 Macarius b. Za'im (Patriarch), 85-89.
 Macarius of Patmos (headmaster), 89.
 Macarius Ṣadaḳah (bishop of Tyre), 94.
 Maccabees, 147.
 Macedonius (heretic), 63.
 Magi, 65.
 Magic, 159, 181.
 Makardij (see Kasīḥ).
 Malabar, 174, 175, 177.
 Malaṭi (priest-copyist in 1796), 21.

- Malkūn (Ibn), Isho'-Yāb (Metropolitan of Nisibin, d. 1256), 3.
 Ma'mūn (Caliph), 188.
 Maṣṣūr, son of 'Abd al-'Azīz (copyist), 170.
 Maps, 120, 151.
 Marcellus, or Marcellinus (correspondent of Athanasius of Alexandria), 13.
 Mardīn (town), 82, 143, 170.
 Mari (disciple), 143.
 Marinus (notary), 139.
 Mark (Coptic Patriarch in 1797), 14.
 Mark (copyist in 1876), 77.
 Mark Diadochus, 186.
 Mark, St. (bishop of Arethusa), 37.
 Mark the Egyptian (abbot), 69, 103.
 Mark the Evangelist, St., 8, 142.
 Maronite monks, rules of, 157.
 Maronites, 149.
 Martinianus, St., 36.
 Ma'rūniyah (village), 184.
 Marzūk (king of Babylon), 26.
 Maṣṣūr (priest-owner), 61.
 Mas'ad (see Nushu).
 Mas-Latrie, L. de, 2.
 Maṣrān (see 'Abdallah b. Faḍl).
 Matrona, St. (martyr, from Salonika), 37.
 Matthew (priest-copyist in 1880), 79.
 Matthew, St., 176.
 Matthew, son of Paul (copyist), 178, 180.
 Matthias, St., 176.
 Maxentius (Emperor), 133.
 Maximus, St., 69.
 On difficult passages of the Bible, 67.
 Mazenderan (Persian province), 145.
 Mecca, 139.
 Megathius (abbot), 103.
 Melchite Church (see Greek Church).
 Melchites, 64, 77, 79, 149, 185.
 Meletius II (Greek Patriarch), 139.
 Meletius of Antioch, St., 36.
 Menas, or Mennas, of Alexandria: Letter to John of Antioch, 53.
Menologion (see Synaxarium).
 Messalians, 68.
 Metholigen (bishop of Rome), 46.
 Michael (archangel), 23, 29, 177.
 Michael (bishop of Asyūt), 81.
 Michael (bishop of Damascus), 59.
 Michael (from Alkosh), 188.
 Michael (monk-copyist in 1884), 19.
 Michael (Patriarch of Constantinople), 83.
 Michael 'Abdallah, 157.
 Michael abu Murād (Greek Orthodox Shaikh), 134.
 Michael 'Arrāj, 74.
 Michael Jamal, 73.
 Michael Joseph Baṣṣāl (owner), 96.
 Michael of Alexandria, 52.
 Michael Ṣabbāgh, 93.
 Michael, son of Abraham (priest-copyist), 40.
 Michael, son of Anṭānios (owner), 139.
 Michael, son of David (from Damascus), 145.
 Michael, son of George (from Ḥoms, reader in 1779), 129.
 Michael, son of George (from Mardin, copyist in 1935), 82.
 Michael, son of George (from Tripoli, translator), 145.
 Michael, son of Ḥanna Khūri (copyist), 148.
 Michael, son of Ḥanna Zalālī, 158.
 Michael, son of Khalīl (copyist), 92.
 Michael, son of Khārūf, 163.
 Migne, 13.
 Miḳāti, Aḥmad b. Yūsuf, 120.
 Minas (see Menas).
 Mingana, 9, 23, 24, 44, 46, 47, 108, 128, 181.
 Mios (abbot), 103.
 Mīr (village), 43.
 Miracles of:
 St. Basil of Caesarea, 135.
 St. George, 62.
 St. Simeon the Stylite, 137.
 the Virgin, 146, 187-188.
 Monastery (see Convent).
 Monasteries, East Syrian in Kurdistan, 7.
 Monophysites (see Jacobites).
 Montfaucon, 15.
 Moses, 6, 86.
 Moses (abbot), 103.
 Moses (poet-teacher), 158.
 Moses bar Kepha, 168, 169.
 Moses the Ethiopian (abbot), 172.
 Mosul, 99, 154, 156, 174, 182.
 Muḥammad the Conqueror (Sultan), 88.
 Muḳaffa' (Ibn) (see Severus of Ushmunain).
 Munyāti (see Elijah).
 Murād, Nicholas, son of Michael Kishk (reader), 32.
 Murād, son of Luke Anṭānios (reader), 129.
 Mūsa of Baghdad (copyist in 1721), 156.
 Mūsa of Rās al-'Ain, 144.
 Mūsa, son of Ṭashlak (priest in 1481), 184.
 Muslims, 62, 77, 80, 85, 87, 120.

Mu'tamid (Caliph), 140.
Muthues (abbot), 103.

N

Narsai, 11.
Nathan (ascetic of the sixth century), 88.
Nazareth, 83.
Nebuchadnezzar, 24.
Nestorians, 64, 77, 79, 86.
Nestorius, 50, 51.
Nicene Creed, 11.
Nicephorus, St. (Patriarch of Constantinople), 36, 83.
Nicholas Fir'aun, 73.
Nicholas Murād (see Murād).
Nicholas Ra'd (copyist), 93.
Nicholas, St., 91, 185.
Nicholas, son of Antony (owner), 34.
Nicholas, son of Joseph Jabbār (copyist in 1839), 37.
Nicon (abbot), 103.
Nikon (author), 66.
Nikon, St. (martyr), 37.
Nilus (abbot), 103.
Nilus, St., 161.
Ni'mah Kaṭṭiṭ (owner), 134.
Ni'mat-Allah, son of Ilyās Salāmāh (reader), 129.
Ninevites, Fast of the, 4, 6, 10.
Nistaron, or Nastir (abbot), 103.
Nōna, 188.
Notitianus (sorcerer), 61.
Nubians (Abyssinians), 64, 150.
Numerian (Emperor), 60.
Nūri, Anṭūn (Antony) Ḥabash (owner), 96.
Nūri, Faṭḥ-Allah (owner), 96.
Nūri, Na'ūm (owner), 96.
Nushu, Mas'ad (Greek Orthodox writer), 57.
Various works, 73-74.

O

Octoechus (Melchite), 31.
Olympius (abbot), 104.
Onesimus, St., 36.
Or (abbot), 104.
Ornaments. See Drawings.

P

Pachomius (abbot), 115.
Pamphilius, St. (martyr), 36.

Parachisius (martyr), 37.
Paradise of the Fathers, 115.
Parthenius, St. (bishop of Lampsākon), 36.
Passion Harmony, 170.
Paul (monk in 1555), 171.
Paul Rāhib (bishop of Sidon): Several treatises, 61-62.
Paul Rizk (owner), 61.
Paul Sbath, 66, 77, 118.
Paul the Apostle, St., 3, 17, 43, 65.
Paul the Hermit (abbot), 33, 104.
Pergamus (Emperor), 125, 131.
Persia, 145.
Peter and Paul, SS., 177.
Peter (brother of St. Basil of Cæsarea), 135.
Peter Rassām (owner), 119.
Peter, St., 3, 66, 86, 142.
Apocryphal letter, 150.
Peter, son of Deacon Shāba (owner), 13.
Peter, son of Isaac Jesse ar-Raḳīt, 98.
Pethion, St., 6.
Pharaoh, 86.
Phārisimus, 139.
Philip, St., 176.
Philotheus of Alexandria: Letter to Dionysius of Antioch, 53.
Philoxenus of Mebbug, 169, 189.
Phoculus, St. (bishop of Smyrna), 36.
Photius, 107.
Photius (bishop of Tyre), 86.
Pisanthius (abbot), 104.
Poemen (abbot), 103, 104.
Poemen (ascetic of the sixth century), 88.
Poetical pieces, 157, 158, 162, 163, 178-181.
Polycarp of Smyrna, St., 36, 68.
Polycarpus of Jerusalem, 104.
Popes of Rome, 90.
Porphyrius, St. (bishop of Gaza), 36.
Porphyry (philosopher), 118.
Portas (abbot), 104.
Prayer-books, see Service-books.
Prochorus (deacon), 60, 122, 130.
Proclus of Constantinople:
Letter to Armenia, 47.
On the Annunciation, 47.
On the Creed, 47.
On the Incarnation, 47.
On the Nativity, 47.
On Thomas, 47.
Procopius al-Bānyāsi, St., 36.
Ptolemy, 120.

Q

- Quadratus, St. (martyr), 36.
 Questions and answers, theological (anonymous),
 83-84, 98, 128.

R

- Rabāḥīyah, Joseph (copyist in 1843), 38, 39.
 Rabbāṭ (priest), 18.
 Rāhib (see Paul).
 Rā'īṭah, Abu (see Ḥabīb).
 Raḡḡah (town), 134.
 Raphael (archangel), 23.
 Rhipsime, St. (holy woman), 66.
 Rituals (see also under Service-books) :
 Coptic, 26-28.
 East Syrian, 174, 176.
 Greek, 38.
 Greek Uniate, 34.
 Order of St. Antony the Great, 146.
 Roman Catholic, 99.
 Uniate Syrian Church of Malabar, India, 174-177.
 Rizḡ, George Khashshāb (father of teacher George),
 19, 56, 79, 81.
 Roman Catholic Church and Theology, 9, 41, 90-92,
 98, 100, 119, 146, 153, 154, 172, 174-177,
 188-189.
 Rome, 80, 99, 142, 153, 154, 156, 177.
 Rōpolus (see Iwāni).
 Royaumont (French Abbé), 147.
 Rufus, or Rufinus (abbot), 104.
 Rumely (province), 84.
 Rummānah (village), 183.
 Russia, 85.

S

- Sāba, St., 68, 83.
 Sabinianus (bishop of Perrha), 86.
 Sabinus, St. (martyr), 36.
 Sabriṣho' (E.S. monk), 7.
 Sa'd, Abu (poet), 158.
 Sadad (town), 82.
 Sadakiel (archangel), 23.
 Sadamanti, Peter : Various works, 80, 114-115.
 Sa'īd b. Baṭriḡ, 139-140, 143.
 Šā'igh, Nicholas, 163.
 Sakilārius (see Ilyās).
 Sākizi, Baisius (bishop of Gaza), 85.
 Salatiel (archangel), 23.

- Šalība, son of John, 140-143.
 Šalibi (poet), 158.
 Šālīḡ, Abu, 14, 30, 43, 115.
 Samaritan religion, 142.
 Samḡiri, Julius Antony (W.S. Uniate Patriarch), 71.
 Samuel (copyist in 1598), 151.
 Samuel Kaukabi, 144.
 Sanutius of Alexandria : Letter to Dionysius of
 Antioch, 54.
 Sarah (abbess), 104.
 Sarmatas (abbot), 104.
 Sa'ūd Kaffif, or Rāsi, 158.
 Šaul (district), 65.
 Scete, 65, 115.
 Sebaste, the Forty Martyrs of, 4, 10, 36, 87, 138,
 178.
 Sebastus of Trebizonde, 92.
 Seert, or Si'irt (town), 190.
 Segneri, P., 97.
 Septuagint, 12.
 Serapion (abbot), 104.
 Sermons (see Homilies).
 Service-books :
 Coptic, 29-30.
 East Syrian, 11.
 Greek, 31, 35, 38-39.
 Greek Melchite, 183-187.
 Greek Uniate, 30-31, 32-35, 37, 39, 40.
 Roman Catholic, 41.
 West Syrian, 7, 188-190.
 Seth, children of, 25.
 Severianus of Gabala :
 Correspondent of Hippolytus of Rome, 47.
 Works quoted, 47.
 Severius (W.S. Metropolitan), 162.
 Severus (correspondent of Cyril of Alexandria), 49.
 Severus of Antioch, 169.
 Commentaries on the Gospels, 51, 170.
 Discourse before the Emperor, 51.
 Letter to the Emperor, 52.
 Letter to John of Alexandria, 52.
 Letter to Julian of Halicarnassus, 51.
 Letter to Theodosius of Alexandria, 52.
 Profession of Faith, 51.
 Severus of Ushmūnain, abu Bishr Ibn al-Muḡaffa',
 75-76, 149-150.
 Shajjādah, son of Ilyās (copyist), 139.
 Shalabi, Joseph (copyist), 75.
 Shaikh al-Ḥadīd, 105.
 Shenūdah, or Shenūdi (abbot), 115, 189.
 Shenūdah (copyist), 56.

- Shim'ūn (Metropolitan of Āmed), 7.
 Shim'ūn (E.S. priest, d. 1724), 154.
 Shirwan (town), 145.
 Shukrallah, Shadyāk (copyist in 1735), 18.
 Sīdah (nun), 179.
 Sidon, 62.
 Sim'ān b. Kulayil (see Kulayil), 115-116.
 Sim'ān b. Mūsa (copyist), 158.
 Sīmāwūn (priest-copyist), 160.
 Simeon the Stylite, St., 69, 87, 137, 189.
 Simon (abbot), 104.
 Simon (bishop of Šaidnāyé), 184.
 Simon (bishop of Salonika), 86.
 Simon (owner in 1586), 184.
 Simon of Nisibin, 144.
 Simon, St., 177.
 Simon the Recluse: Prayers by, 33, 34.
 Simon the Theologian, 33.
 Sisoës (abbot), 104.
 Solomon, son of Sim'ān Tammām (copyist), 148.
 Songs (see Canticles).
 Sophronius of Constantinople, 73.
 Sophronius, St. (Patriarch of Jerusalem), 36.
 Stephen (Maronite priest), 157.
 Stephen Ḥakīm (owner), 95.
 Stephen of Jazīrah (priest in 1825), 82.
 Stephen Protomartyr, St., 3, 60, 122, 130, 176.
 Story of (see also under "History of"):
 a Jew who had cattle and sheep, 173.
 a king who went to the valley of Sarandīb, 133.
 a man and his black slave, 127.
 a man and his wife, 128, 132.
 a man who was raised from the dead, 127, 131.
 a pagan to whom the Virgin appeared, 173.
 a priest and a dying widow, 128, 132.
 a rich man of Rome who became poor, 173.
 a Roman citizen, and his wife who was devoted to the Virgin, 127, 131.
 a Roman lady who had intercourse with her son, 127, 132.
 a young Christian killed by Jews, 128, 132.
 an Indian girl in 1590, 188.
 an Italian girl, 127.
 Gallienus, an army officer in Antioch, 173.
 Mary, the daughter of the king of the Franks, 127, 131.
 the apple and the Gospels, 169.
 the Arab tribe of the Jibāliyah, 134.
 the majordomo of a monastery, 128, 132.
 the Virgin (14 stories), 187.
 Succensus (correspondent of Cyril of Alexandria), 51.
 Suez, 34.
 Sulaimān (priest-poet), 157.
 Sulaimān of Mosul (priest), 99.
 Suriel (archangel), 23, 66.
 Šūriyah (town), 124, 130.
 Surūr, Abu, 62.
 Sylvanus (abbot), 104.
 Sylvester of Rome: Treatise against the Jews, 47.
 Synaxarium:
 Greek, 35, 39.
 Greek Uniate, 32, 35, 40.
 Syrian Jacobite, 105.
 Syncletica (virgin and teacher), 104.
 Synod (see Council).
 Syria, 82.
 Syriac, 2, 3, 6, 7, 11, 18, 22, 25, 106, 107, 108, 167-190.
 Numerals, 99, 105.
- T
- Tabnūti, Bishārah (copyist), 116.
 Tabriz, 156.
 Ṭarābulusi (see Elias).
 Tarasius, St. (archbishop of Constantinople), 36.
 Ṭayib (Ibn), 'Abdallah abu'l-Faraj (commentator and translator, d. 1043), 3, 20, 150.
 Theodolus, 161.
 Theodora (abbess), 102.
 Theodore of Antinoë, 102.
 Theodore of Parme (abbot), 102.
 Theodore of Scete (abbot), 102.
 Theodore Studita, 68.
 Theodore the General, St., 36.
 Theodoret (historian), 87.
 Theodorus the Tiro, St. (martyr), 36.
 Theodosi (ascetic), 88.
 Theodosius (ascetic of the sixth century), 88.
 Theodosius (Emperor), 50.
 Theodosius (teacher), 94.
 Theodosius of Alexandria:
 Discourse on the Trinity, 51.
 Letter to people of Alexandria, 51, 55.
 Letter to Severus of Antioch, 51, 52.
 Quoted, 67.
 Theodosius of Antioch: Letter to Michael of Alexandria, 52.
 Theodosius the Younger, 105.
 Theodotus (abbot), 102.

Theodotus (bishop of Ancyra): Discourse on the
Nativity, 48.

Theodotus, St. (bishop of Cyrenia, martyr), 36.

Theophanes the Severan, St., 36.

Theophilactus, St. (bishop of Nicomedia), 36.

Theophilus of Alexandria, 102.

Discourse on Faith, 49.

Heretistica, 49.

Letter to bishops of Egypt, 73.

Vision of, 23.

Thomas (translator from Latin into Syriac), 175.

Thomas Luké (owner), 119.

Thomas of Mosul (monk-copyist), 172.

Thomas, Şadaḳah (copyist), 88.

Thomas, St. (the Apostle), 90, 176.

Thomas, son of Basil Shaḳrah (reader), 129.

Tiflis (town), 156.

Tigris (river), 174.

Timaeus of Antioch, 55.

Timotheus al-Anasimpoli, St., 36.

Timothy (abbot), 104.

Timothy (bishop of Jerusalem), 54.

Timothy (disciple of St. Paul):

Correspondent of Dionysius the Areopagite,
44, 128.

Timothy 'Īsa (bishop in 1728), 172.

Tithoes (abbot), 104.

Tripoli, or Ṭarābulus (town), 35, 93, 158, 162, 184.

Tūkhi, Raphael abu Salāmah (Coptic deacon in
1797), 14.

Ṭūr 'Abdīn, 170, 181.

Turkish language, 145.

Ṭuwaisah (see Gabriel Marjān).

V

Vatican, the, 122, 149, 156.

Venice, 89.

Victor (see Buḳṭur).

W

Walsh, R., 177.

Wright, W., 19, 121.

Wüstenfeld, F., 2.

X

Xonus (abbot), 104.

Y

Yahb-Alaha III (E.S. Patriarch), 143.

Yaḥya b. 'Adi, 55.

Yaḥya b. Sa'id, 140.

Yaḥya Iskandarāni, or 'Asḳalāni, 120.

Yaunān, son of George (copyist), 71.

Yūsāb (bishop of Akhmīm), 114.

Z

Zaḥlah (town), 82.

Zaidān, Ilyās (copyist in 1865), 39.

Zandah, Michael, 18.

Zacharias the Prophet, St., 36, 37, 137.

Zāz (village), 170.

Zechariah Kaphartūthi (historian), 144.

Zechariah of Alexandria, 53.

Letter to John of Antioch, 54.

Zechariah, son of Francis Khursān (copyist), 97.

Zenon (abbot), 102.

Zoroastrianism, 80.

Zūk (village), 163.

LIST OF THE DATED AND UNDATED MANUSCRIPTS WRITTEN BEFORE A.D. 1798

No. of MS.	Page.	Date of Manuscript.	Dated or Undated.	No. of MS.	Page.	Date of Manuscript.	Dated or Undated.	No. of MS.	Page.	Date of Manuscript.	Dated or Undated.
91	122	830	undated	3	7	1650	undated	97	140	1750	undated
43	58	880	undated	19	24	1650	undated	5	10	1754	dated
76	105	950	undated	26	32	1650	undated	40	43	1756	dated
44	62	1255	dated	18	23	1670	undated	80	113	1756	dated
1	1	1270	dated	4	9	1680	undated	111	157	1760	dated
22	28	1308	dated	8	12	1691	dated	28	34	1760	undated
79	110	1350	undated	85	117	1693	dated	47	69	1760	undated
83	116	1380	undated	38	41	1696	dated	117	163	1760	undated
7	11	1400	undated	21	26	1700	undated	58	83	1766	dated
78	109	1450	undated	92	129	1700	undated	88	118	1770	undated
80	113	1450	undated	622 S.	190	1702	dated	108	152	1770	undated
51	76	1480	undated	66	96	1715	dated	60	88	1771	dated
617 S.	184	1481	dated	110	154	1725	dated	94	134	1773	dated
619 S.	187	1490	undated	608 S.	172	1728	dated	23	29	1780	undated
614 S.	181	1500	undated	621 S.	189	1730	undated	29	34	1780	undated
618 S.	186	1500	undated	17	22	1730	undated	59	85	1780	undated
25	31	1538	dated	84	116	1732	dated	93	133	1780	undated
58	83	1550	undated	110	154	1734	dated	620 S.	188	1780	undated
95	137	1550	undated	104	148	1739	dated	118	163	1781	dated
609 S.	174	1550	undated	65	96	1740	undated	9	13	1790	undated
611 S.	177	1550	undated	62	93	1745	dated	42	57	1790	undated
116	161	1551	dated	120	164	1749	dated	90	120	1790	undated
607 S.	170	1555	dated	27	33	1750	undated	115	160	1790	undated
107	151	1598	dated	55	80	1750	undated	116	161	1790	undated
92	129	1600	undated	68	97	1750	undated	15	21	1796	dated
614 S.	181	1600	undated	86	117	1750	undated	10	14	1797	dated
96	139	1643	dated	90	120	1750	undated				

ERRATA AND ADDENDA

from *Catalogue of the Mingana Collection of Manuscripts, Vol. I, SYRIAC MSS.*

Page.	Lines.	for	read
166	9-10	1b-48	1-2, 48b
886	25-26	Hierotheus, Bishop of Eden	Irenaeus, Bishop of Lugdunum
		(corrected in the present catalogue, p. 44)	
1036	18-19	end	beginning
		(corrected in my <i>Book of Treasures</i> , p. xxii)	
1158	33-34	'Abdisho' II	'Abdisho' I
and 1175	28	and 1090	986
		(corrected in my <i>Woodbrooke Studies</i> , Vol. VII, p. 145)	
1186	33	Agbar	Abgar
1189	9	Hābitū	Hābitūn
		(cf. Evetts, <i>The Churches and Monasteries of Egypt</i> , p. 322)	
1190	13	Habaṭwa	Hābitūn
1202	21	392	932
1225	23	12	13
1195	15	after Elijah, add John	
	16	at the end add 1134	
1233	49	after 918, add 1104	